

THE
GOSPEL VISITOR,

A MONTHLY PUBLICATION

PUBLISHED

BY HENRY KURTZ & JAMES QUINTER.

VOL. IX.

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RATES OF ADVERTISING.

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for six months	2,50
for twelve months	3,00
One column one year	15,00
Two columns	25,00

HEAR YE!

Every Man who Cultivates an Acre of Land:
Every Woman who Cultivates a Garden or Flowers:
Every Boy who intends to become a Farmer:
Every Girl who may become a Farmer's Wife:

ought to read THE

Ohio Cultivator:

Some are so Rich they have no time to read;
Some are so Poor they can't afford to pay;

THE
GOSPEL - VISITOR,

A MONTHLY PUBLICATION

DEVOTED

TO THE EXHIBITION AND DEFENCE
OF GOSPEL - PRINCIPLES & GOSPEL - PRACTICE
IN THEIR PRIMITIVE PURITY AND SIMPLICITY, IN ORDER TO
PROMOTE CHRISTIAN UNION, BROTHERLY LOVE &
UNIVERSAL CHARITY.

*"For I am not ashamed of the Gospel of Christ, for it is the power of God
unto salvation to every one that believeth, to the Jew first, and also to the
Greek." Rom. i. 16.*

EDITED

By

HENRY KURTZ & JAMES QUINTER.

VOL. IX. 1859.



PRINTED IN COLUMBIANA, COLUMBIANA Co. O.

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THE

GOVERNMENT - HISTORY

OF THE UNITED STATES

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THE GOSPEL-VISITOR.

VOL. IX. **January 1859.** NO. 1.

Introduction.

In introducing the ninth volume of the Gospel Visitor to the public, a few words may be expected from the editors, and a few at the present must suffice. It is from a strong conviction of mind that a work such as ours aspires to be, is needed by our brotherhood, and indeed by the world, that we ask for patronage and encouragement to continue it.

While there is a very general disposition manifested among the people of the present age to adhere to the old land marks of orthodoxy, it is certainly an encouraging omen to find persons and their number is not inconsiderable, who desire nothing but the truth, and nothing short of the whole truth. To meet the demands of an inquiring and reading age, the friends of pure christian truth should avail themselves of every medium through which such truth may be brought before the public mind.

In Solomon's personification of wisdom, that feature in its character which seeks to have itself known, is not the least interesting. "Doth not wisdom cry? and understanding put forth her voice? She standeth in the top of high places, by the way in the places of the paths. She crieth at the gates, at the entry of the city, at the coming in at the doors. Unto you, O men, I call; and my voice is to the sons of man." We here find that wisdom seeks the public ear that she may guide the public mind. She places herself where the multitude can best hear her words. And we cannot but think that this peculiarity in heavenly wisdom still will

manifest itself where this heavenly wisdom reigns. "No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light. For nothing is secret, that shall not be made manifest; neither any thing hid, that shall not be known and come abroad. believing then that the nature of truth as well as the command of heaven prompts her disciples to enlarge her domain, we do not only feel it to be a privilege, but a duty, to introduce every auxiliary into the field of Christian labor which will tend in any degree to advance the truth.

The friends of truth should be at least as active as its foes. And our face would blush with shame, if in this age of mighty effort while all other denominations are using all the appliances at their command to advance their respective interests, we should be indifferent to the influence which the press may be made to exert in advancing the interests of our beloved Zion.

And we hope we shall have the hearty co-operation of a large number of our brethren. Indeed we feel so well assured that our enterprise is worthy of support, that we think we ought to have the support of the whole brotherhood. We however are well aware, that although persons may look at the same object, yet by looking at it from different stand points, they will form different conclusion concerning it. We are therefore prepared to find some indifferent to our work, and others opposed to it. Believing however as we

do, in the general honesty and sincerity of our brethren, we indulge the pleasing hope that the number of this class will be found gradually diminishing. And as we have not the co-operation of the whole brotherhood, we hope that all who are friendly to the work we are engaged in, will give it their patronage and influence to extend its circulation.

We shall still labor to the utmost of our ability and opportunity to make the Gospel Visitor what its name implies and its friends desire. We have a very pretty picture before our mind of what the Gospel Visitor *should* be. But whether it will ever reach that point we cannot tell. We do however indulge the pleasing hope that through the blessing of God granted in answer to the prayers of our friends, upon the labors of all concerned in our work, it will approximate to what we conceive to be its perfect state. In the mean while, let not our friends expect too much from us, or from the work we are engaged in. We are not perfect, and, consequently, we cannot produce a perfect work. We however again say that nothing shall be wanting on our part to make it acceptable and profitable to our readers.

We again ask our friends to aid us by their prayers, by their patronage, and by their contributions to our pages, in making our periodical both useful and interesting.

As an humble offering to the cause of truth and righteousness our production is made, in hope that heaven will accept the sacrifice, and make it redound to the glory of God, to the edification of the church, and to the good of the world.

THE BIBLE.

It is a sad reflection that this precious Book should be undervalued by many in proportion to the increase of facilities

for possessing it and putting it in circulation. In 1274, the price of a Bible with a commentary, *fairly written*, was thirty pounds! a most enormous sum! For in 1272 the pay of a labouring man was only three half-pence per day; so that such a work would cost him more than fifteen years' labour; and the expense have been greater than building two arches of the London Bridge, which in 1240 cost twenty-five pounds. In the same century, a Psalter with marginal annotations was valued at *ten shillings*, a sum equivalent to at least £7 10s. at present. St. Austin on Genesis was valued at the same price.

A century or two later, those who valued the Bible had another difficulty to contend with, which deprived them of the benefit which might otherwise have accrued from the translation and multiplication of copies. At the request of the (*Catholic*) clergy, several severe proclamations were issued by King Henry VIII. against all who read, or kept by them, Tyndal's translation of the New Testament; so that a copy of this book in the possession of any person was sufficient to convict him of heresy, and subject him to the flames. In the early part of this king's reign many suffered severely for their attachment to the Scriptures. The houses of those who were suspected of *heresy*, as it was called, were searched for prohibited books. Children were suborned against their parents, and wives against their husbands. Many were imprisoned, and obliged to do penance, and many were burnt. But the fervent zeal of the Christians of those days seemed much superior to that of our days, as manifestly appears by their sitting up all night in reading and learning; also by their expenses in buying books in English, of whom some gave five mark some more, some less, for a

book; and some gave a load of hay for a few chapters of St. James or of St. Paul in English.

When the king had allowed the Bible to be read in churches, several poor men in Chelmsford united their means, and purchased a New Testament, and were accustomed to read it on Sundays "in the lower end of the church." Many would flock about them to hear the reading; among the rest one William Waldron, then about fifteen years of age, "came every Sunday to hear the glad and sweet tidings of the Gospel." His father repeatedly "angrily fetched him away to say the Latin matins with himself, which grieved him much." This put him upon the thought of learning to read English, that he might read the New Testament himself, which when he had by diligence effected, he and his father's apprentice, joining their stocks together, bought a New Testament; and to conceal it, laid it under a straw bed, and read it at convenient times.

There were also many in the lower walks of life, whose names are recorded on high as having glorified God by their death. Among these the name of Joan Waste, a poor woman, deserves never to be forgotten. Though blind from her birth, she learned at an early age to knit stockings and sleeves, and to assist her father in his business of rope-making, and always discovered the utmost aversion to idleness and sloth. After the death of her parents she lived with her brother; and by daily attendance at church, and hearing Divine service read in the vulgar tongue, during the reign of King Edward, became deeply impressed with religious principles. rendered her desirous of possessing the Word of God; so that at length, having by her labour earned and saved as much money, as would purchase a New Testament, she procured one, and

as she could not read it herself, got others to read it to her, especially an old man, seventy years of age, a prisoner for debt, in the common hall at Derby, and the clerk of the parish, who read a chapter to her almost every day. She would also sometimes give a penny or two (as she could spare) to those who would not read to her without pay. By these means she became well acquainted with the New Testament, and could repeat many chapters without the book; and daily increasing in sacred knowledge, exhibited its influence in her life, till she was about twenty two years of age, when she was condemned for not believing the doctrine of transsubstantiation, and burnt at Derby, England.

Such facts as these are instructive, and convey the most pointed reproof to various classes of persons. They reprove the *formalist*, to whom the Bible is a "dead letter," the *worldling*, who cannot find time to peruse it; the *covetous*, who would rather retain his dollar than possess it; the *ordinary Christian*, that he reads it and prizes it so little; the whole host of *traducers* who pour their calumnies on those individuals and societies who are exerting themselves to give to the poor and destitute this heavenly light, this precious solace.

Such facts would justify tenfold greater efforts and sacrifices to disseminate the Sacred Scriptures. They show that the estimation in which they were held by such rulers as David and Jeremiah was by no means extravagant. When we hear one of them saying of the Scriptures, "More to be desired are they than gold; yea, than much fine gold: sweeter also than honey and the honeycomb;" and another, "Thy words were found, and I did eat them; and thy word was unto me

the joy and rejoicing of my heart," we hear the expression of a feeling which belonged to these in common with many others in different ages; a feeling which the seraphic Watts experienced in delightful strength—

"Firm are the words his prophets give,
Sweet words on which his children live!"

How many will the example of Joan Waste condemn in the day of judgment!—*Bible S. Record.*

For the Gospel Visitor.

REST FOR THE SOUL.

BY AN ELDERLY SISTER.

Rest is sweet, a restorer of the weary, and a soother of the troubled mind. If we should have performed some laborious task, and could not rest, oh how much we would seek for it,—could not dispense with it in this life;—how much more should we seek for rest for the immortal soul, that can never die! It will take its flight to the happy mansions of rest, or to that awful place of torment, where there is no rest throughout eternity; we shall be robbed of everything, and have to be driven from the presence of God for ever.

When we are afflicted in this life, how much we seek to find some remedy to give us some relief. We spare no pains nor expenses, in procuring the best physician. If he would tell us, that our case was a critical one, that it was incurable, and that we would have to remain in that deplorable condition through our life, we would still have some comfort; we would know that every thing would be brought to a close in this world, and a greater consolation than all, that the kind Saviour has opened a way for us, to become the children of God, and the heirs of rest and glory.

But if we would not accept of the great mercy, that is offered to us on condition, we would have to be miserable through this life and through all eternity. We have our kind friends to console us here in this life, to do all they can to relieve us from pain, so that we might rest. But in the time to come there shall be nothing left to comfort us, and the displeasure of God resting upon us.

When we reflect about the rich man, when he saw Lazarus in Abraham's bosom, and he begged for a drop of water to cool his tongue, "for I suffer great pain in this place of torment;" when he begged for some one to go and tell his brethren to avoid this place of torment, he was told, that "they had Moses and the prophets; if they will not hear them, they will not, hear even if one of the dead would rise,"—it appears, he was denied of every thing. O how much we ought to be interested in this life, knowing that such will be the case, if we will not take warning; knowing also that God will be a rewarder, and will bring every thing to effect.

O how thankful we ought to be, that we have still opportunity to obtain that rest! O what a great blessing, when we become weary of this life, and feel to retire from this world and its sinful ways and actions, and to devote ourselves to God! O how it fills the heart with gratitude, and calms the weary mind, and gives peace and rest to the soul!

But if we have not made peace with God, and come to reflect on the past, and find that all is not well, and that this world is not our home; and what is to become of us, when we shall soon change time for eternity, oh how awful our condition! Our case would be a lamentable one, if there had not been a way opened for us all to be brought to the friendship and favor of God!

The kind Saviour calls us: "Come unto me all ye that labor and are heavy laden, and I will give you rest," not only for this life, but the life eternal. This rest is promised to all, but only for the mind. Let us not stop there, but hear the kind Saviour further. He tell us, "Take upon you my yoke, and learn of me; for I am meek and lowly in heart, and you shall find rest for your souls. For my yoke is easy, and my burden is light." "Take up your cross, and follow me."

How much should we be engaged in this all-important matter, in seeking for rest. We are all so much engaged in making ourselves comfortable and happy, or seek rest in any thing of a worldly nature. But there is a rest for the people of God. Happy are the dead that die in the Lord, for they shall rest from their labors, and their works do follow them.

We are all hired in the vineyard of the Lord. When we hire ourselves to an earthly master, we must do as he would have us to do. If we are rebellious, and want to have our own way, and think we know best, and heed not what the master tells us to do, he would soon become impatient with us. He would tell us, that we did not do as he wished us to do; that he could no longer bear with us, and that he would give us no more employ.

How often have we been rebellious to our heavenly Master, who has hired us. Perhaps we have been hired in his vineyard for many years, and have been idle all this time, leaving the things undone which we were commanded to do. Would not then the Lord of the vineyard have had great reason to discharge us long ago, since he has shown us such great kindness, when we were so involved in darkness, that we could see no way to

become free from the great debt, which was to be paid. Our heavenly Master, who has hired us, has already advanced and paid the great debt, that was standing against us. Would he not now expect us to be faithful to him, after doing us so great a favor?

But if we did not labor, and had already spent our wages, oh how would we feel, when the Lord of the vineyard should come, and we had not done our duty! when he would call upon us to give an account, and o what a great account, when there is no more time to labor, to free us from that great debt, and there shall be no way to escape!

When the guests were invited to that great feast, there was one who had not on a wedding garment. He was asked, Friend, how camest thou here, having on no wedding garment? He was speechless, and had nothing to excuse himself. There was no more peace or rest to be found. If we have done the labor, the Lord has required of our hands, he will say, "Come ye faithful of the Lord, and inherit the kingdom prepared for you from the beginning. Then we shall rest from our labor, and reap the reward thereof with delight. And as none but the hungry can relish food, and none but the weary can enjoy rest, so none but those that hungered after righteousness shall be filled, and none but the weary pilgrims in the footsteps of Jesus shall find everlasting rest.

But they that are in continual repose will know nothing of such delight. He that has done nothing, can enjoy nothing, for their labor has brought them nothing. Truth and obedience is the good seed, falsehood and disobedience are tares sown of the evil one. He will come by night, and scatter the tares among the wheat, and nothing will choke out the wheat sooner than tares.

O how much should we be engaged to make our calling and election sure! Unworthy actions have no tendency to give pleasure, but they increase trouble.

If we are servants of the Lord, he requires us all to labor, and when we have done the will of our heavenly Father, we can be at peace with God and man. When we have done a laborious task, mind and body can go into sweet and invigorating rest; 'tis what the summer shower is to parching grass,—it enlivens and beautifies. If we live up to the Gospel, he will by no means cast us off, but we shall find peace and rest for the soul and body in time and eternity.

From your unworthy sister

E. S.

P. S. Dear brother, if you think those lines above worthy your notice, please to correct them, as I only commenced to write on the first of last April. I had never learnt to write when young, but found out the great loss on account of it, when my children left, and one went to California, and three to Illinois. I began to reflect how they were exposed to a sinful and wicked world, and came to think, that I should have pressed the matter more on their minds, while they were with us. Dear brother, the reason why I wrote the above, was this: There was such a deep impression made upon my mind in a conversation I had with one of my sons in a dream about rest. It gave me a great deal of labor for myself, and my children. I feared that they might be called from time to eternity, and thought about how the matter stood between them and their God. The matter rested still more weighty on my mind; I feared I might never have the opportunity to speak to them of their duty, which they owe to their God. The burden still became greater,

and the only way I could find relief was to trust and commit them in God's cares and I then formed a resolution that I would learn to write, and now I can perform my duty towards my children with the help of God.

(We heartily recommend the praiseworthy example of our dear sister in learning to write at an advanced age so as to be able to converse with distant children and friends about the one thing needful, to the consideration of all. Let us go and do likewise. Ed.)

WHAT THE HEATHEN SAY.

Some time ago, after the Bible had been first carried to the inhabitants of the Feejee Islands, they put these questions to the missionary, so difficult to answer to their satisfaction.—*How long have you had this Book—Why did not bring it to us before?* Dr. Livingstone had to answer the like solemn inquiry from the African chief, who was, I believe, his first real convert to Christianity. "He asked me if my forefathers knew of a future judgment. I replied in the affirmative, and began to describe to him the scene of "the great white throne; and Him who shall sit on it, from whose face the heaven & the earth shall flee away." He said: "You startle me: these words make all my bones to shake; I have no more strength in me; but my forefathers were living at the same time yours were, and how is it they did not send them word about these terrible things sooner? They all passed away into darkness, without knowing whither they were going." Dr. Livingstone could only answer him by pointing out the geographical difficulties, and drawing his attention to the better prospect of the future.

KNOWLEDGE OF THE BIBLE.

BY JONATHAN BRACE.

There are two modes of obtaining this knowledge. One mode is by *nature*, and the other is by *grace*. He who takes the first mode may read the Sacred Volume carefully and candidly, availing himself of whatever light is thrown upon the inspired record from any human quarter. He who takes the second mode not only diligently searches the Scriptures, but looks to God for teaching, subjects his mind to the truth so far and so fast as he learns it, and yields his heart to Christ. By the former mode an individual may obtain a general acquaintance with the Bible, but his knowledge will be speculative, he will be perplexed with many difficulties, and may lose his soul; while he who takes the latter mode sees truth in its symmetry and beauty, is freed from distressing doubts, and is transformed by the Divine Word and Spirit into a meetness for heaven.

There is nothing like obedience to the truth, to make that truth plain. "Then shall ye know, if ye follow on to know the Lord." Conversion does more to clear up obscurities than the most profound and protracted study. When Merle D'Aubigne was a youth, and was pursuing his studies in Germany, his mind was distracted with scriptural doubts and difficulties. To find relief from them, he made application to that eminent scholar and venerable man, Kleuker of Kiel. The learned doctor did not undertake directly to solve his doubts, for "if I should," said he, "they would be succeeded by others just as troublesome. There is a shorter and better way of disposing of them, a way which will annihilate them. Close in with the overtures of mercy, make Christ your Saviour, and then in his light you will see

light, and your difficulties will vanish." D'Aubigne followed his wise counsel. The Son of God was revealed in him. He beheld "the light of the knowledge of the glory of God in the face of Jesus Christ," and "went on his way rejoicing."

WHERE IS TRUE HAPPINESS
TO BE FOUND?

Editors of the Gospel Visitor,

Dear Brethren:—By your permission I would desire for the first time to occupy a small place in your valuable and much esteemed paper, (the Gospel Visitor) as I esteem the Visitor of great price, being a reader of it for a number of years, I consider it worthy the attention of all whose minds run after the beautiful, and sublime, productions collected together to fill up its pages. May its delightful pages be spread throughout the land both far and near, and the influence it designs to exert for good be much increased by the spread and circulation of the same.

I will now try by the assistance of kind Providence to direct my thoughts to the subject I have under contemplation namely: where is true happiness to be found. When we for a moment contemplate what constitutes true Happiness, my mind is so full of pleasant thoughts, that I hardly know how or where to begin, to write upon this delightful theme.

But I can say of a truth that all men are in pursuit of happiness. Yet how varied are the ways pursued to attain to that point where all their hopes, desires and expectations may be crowned with ultimate success. To enjoy life is the aim of all mankind, and all are in pursuit of happiness. One person enjoys the social glass, another the ball room,

and the third perhaps the gambling table. I might mention many more that would come under this head, but deem this sufficient. This class seems to enjoy themselves well while thus engaged, but that enjoyment vanishes as the morning dew, when succeeded by the scorching rays of the orb of day.

Let us for a moment turn to the other side of the picture, and view the christian. Let him be placed in whatever position he may in life he is the same unchangeable person, he looks beyond the social glass, and the ball room, for his enjoyments, he looks with an eye of faith far beyond these transitory, and perishing things of this mortal career, his meditations are sweet, joy and peace animate him to action, if any around him are in want, he willingly extends the helping hand to aid the needy and distressed.

How sweet his intercourse with the world, actuated by the same feelings that animated our Heavenly Friend, when he came into this world to suffer the just for the unjust, the christian ever looks forward to that blessed hope and anticipation, when he shall with the blest from earth unite in singing the song of God and the Lamb for ever and ever.

But how many a youth who bid fair to fill some honorable position in life, who has been brought up under pious instructions who has been shown the way to honor and to happiness, have left the parental roof, only to turn a cold shoulder to those kind instructions received at home. Let us follow him for a short time; he goes out into the World, he forms acquaintances, with such as cast a damper on all the valuable instruction he received from a kind father and mother.

And, alas; he is led along by wicked companions from one step of vice to

another, until he fills a murderer's doom, or a drunkard's grave, and no doubt this youth at times was in the height of enjoyment, until he was left to himself to ponder upon misspent hours. At such times he was miserable, but no sooner does he mingle with the giddy crowd, and touch the burning glass than he forgets those hours of solitude, when the mind is more free to act. Oh! may no one ever desire to seek happiness in this way, for it will not endure unto eternal life.

Let me for once appeal to the old, who have been fighting the battles of the Lord from year to year for to gain the reward of the upright and good, to enjoy the society of the just, where the wicked shall cease from troubling, & the weary be forever at rest. I would ask you, is it not to enjoy life that you live and the thought of ere long being transplanted among the society of the blest, beyond the turmoils of this world is what makes you rejoice amidst all the busy scenes of life.

How often within the last twelve months has my heart been made to bound with joy, while I have seen the young, the old and the middle aged in life, many of whom are my fond associates, saying by their actions that sin shall not any more deprive them of true enjoyment while travelling towards their final and happy rest. There is nothing that can satisfy the soul of man, and those longings for immortality, as the word of God, it is an anchor to the soul both sure and steadfast, for it is a never failing source of enjoyment to the Christian, with it he can be able to ward off all the fiery darts of the enemy and come off more than conqueror through Jesus Christ our Lord.

Oh! may the Lord grant that all that have set their faces Zionward may nev-

er turn back to the beggarly elements of this world but may we all prove faithful to the trust imposed upon us, and encourage many more to acknowledge that true happiness is no where to be found, but in the paths of rectitude.

Behold David he bids farewell to life, his heart and flesh fail him, but he exclaims, Though I walk through the valley and the shadow of death yet will I fear no evil, thy rod and thy staff shall comfort me. David was happy from the fact that he knew that if this earthly tabernacle should fail, that he had a house not made with hands eternally in the Heavens. It is a blessed thought for the Christian though he may be tossed to and fro upon the billowy waves of this unfriendly world, there is something within his breast that elevates his affections, and makes him rejoice with exceeding joy in the God of his salvation.

It would be my desire that we might all drink deeper and deeper of that fountain of life, so that when it is ours to die that we may be among that happy company in the realms above singing those sweet songs that will there be taught us by our Creator. I would like to drop a few more words in conclusion, and would say, Dear Brethren, let us be steadfast, immovable, always abounding in the work of the Lord; let us still pursue that delightful road, and I can assure you that your hopes, and desires will ere long be crowned with full success, search the scriptures for they will bring to your remembrance all things what the good and acceptable will of the Lord is concerning you.

J. E.

Mount Carroll, Nov. 15th 1858.

EPISTOLARY.

Columbiana, January 1st. 1859.

My dear Brethren and Sisters in the East:—Since my removal to this place, in consequence of which I am necessarily separated from you in body, (but not in mind, I purpose to address you through the interesting columns of the Visitor. I have written many letters since here, but it is impossible for me to address each one separately. In this letter, however, I wish to send greeting to each individual member of the various Churches where I was wont in former days to assemble. And as I speak of former days my mind is carried back to those precious seasons, when we sat under the droppings of the Sanctuary and were lothe to leave the place; where our kindred spirits blended in Christian fellowship.

And now that I am separated so far from you, the recollection of these happy seasons causes me much happiness; for it is a foretaste of heavenly communion with saints, when all our trials are passed away, or at least when we have passed away from them.

I would say to the dear saints of God, be vigilant in the cause of Christ. Much depends upon you. The salvation of souls in a measure depends upon your exertions. Christ has done, and is still doing, all that is necessary for him to do, but he has left us our part of the work. O! that we were up and doing.

When we contemplate his mercy, it is enough to incite us to action. How has he consulted our wants and adapted himself to our condition! While upon earth, when did he disregard the cry of suppliant misery? His daily path, like the radiance left by one of the splendors of the firmament in its midnight path, was marked with simple but sublime glory. Sorrow came to him to have its

tears wiped away ! and conscious guilt tell at his feet with an uplifted eye of hope. Penitence laid bare its wounds to catch the balm that fell from his lips.

Dear Brethren and Sisters, Jesus still hath a balm for every wound. Let us come to him, and he will pour the oil of consolation into our wounded hearts and cause us to rejoice in him. I often feel my mortal strength to fail. My duties are arduous, my trust a responsible one. O ! how inadequate I am for the task. I solicit your prayers. It is God, and him alone who can qualify us for any thing.

O ! the training of the immortal mind, who is adequate to the task ! many much more so than I am ; but God sometimes makes use of very weak instruments to accomplish his purposes. If he wills that I shall labor in Ohio, and when my work is done, my ashes shall rest here until the morning of the resurrection, why should I complain ? For the earth is the Lord's and the fullness thereof.

This is the commencement of another year : let us enter upon it with new determinations to be more vigilant in the cause of our heavenly Master, since God in his mercy has permitted us to see its commencement. We know not how many of us may live to see its close. How many have passed away, who began the past year with prospects bright as we ?

Let us follow those who have gone in holy triumph to the land of the blest. For we are called, not only to profit by the example of distinguished saints while they remain on earth, but also to accompany them in spirit, to that land of perfection, where every thing of infirmity and error, where the possibility of lapse or decay, is forever removed. Our faith is invited to listen to their solemn song, and to anticipate their holy joy.

As those objects in nature, which, when minutely inspected, are in many respects coarse and unsightly, in the distant landscape are softened into perfect beauty, so are our recollections of the departed faithful, to rise on our spirits in fair and unsullied vision. All that was worthy of our esteem here, we are to contemplate, as now expanded and sublimed ; all that was earthly and questionable, as shaken off forever.

We are to view their intellects, with unwearied wing, expatiating over eternity, and finding new matter for wonder and admiration, and adoration in every line of light which radiates from the throne ; and when our thoughts are ravished with the glorious and pure scenes which present themselves to our faith, let us kneel before our Father & their Father, and with a sincere heart, breathe forth the comprehensive and mysterious prayer, "Thy will be done in earth, as it is done in heaven."

Go then dear sister, or brother to the grave of the dear departed one, and say, "Thy ashes only is here, but thy ransomed spirit is soaring with God on high, to range through bright elysian fields, and not a sorrow know." Then as you turn away, let the vision of your faith forbid the falling tear ; and with quick'ning pace press on to meet the loved one in the skies.

There the mysteries of redemption, including the divine and mediatorial character, the incarnation and atoning sacrifice of the Son of God, will employ the hearts, and tongues of the saints, through everlasting ages ; and new developments of the glory of God in the person of Jesus Christ, will be made forever and ever.

Farewell. Yours in Christian bonds,
C. A. HAAS.

WAS THE BAPTISM OF CHRIST THE FULFILLING OF ANY PART OF THE LEVITICAL LAW.

(There was a sermon preached in Maryland by a pedobaptist minister upon the subject of baptism. It was thought to contain not only misrepresentations of the word of God, but also of the sentiments held by the brethren & by baptists in general. Brother D. P. Sayler was requested by a number of our brethren to reply to said sermon. He did so, and in his reply, he had occasion to examine, and refute the argument introduced into the baptismal controversy, which claims Christ's baptism from John the baptist, to have been the fulfilling of the law for inducting priests into their office under the Aaronic priesthood. Those who are acquainted with the baptismal controversy, know that the argument br. Sayler has attempted to meet and refute, is one much dwelt on by those who advocate sprinkling. We therefore think that the subject is of sufficient importance to justify us in complying with the wish of a number of our brethren in giving the article of br. Sayler, to the readers of the Gospel Visitor. We think that the fallacy of the argument for sprinkling drawn from the baptism of Christ, is clearly exposed by br. Sayler. We have thought it necessary to give the circumstances which originated the article in question, that its controversial character might be understood. Eds.)

"We have reason to believe that John the baptist administered the ordinance of baptism by sprinkling. Because if he did not, then Christ was not rightly inducted into his priestly office, and if not rightly inducted, then is there no atonement made, and the whole world lieth in sin yet. The Saviour told John, that in obeying

this ordinance, they were fulfilling the righteousness of the law. Now by referring to the book of Numbers we find that it is requisite for a person to be thirty years old, at least, before he could be ordained priest, and that he must be sprinkled with water. We are informed that the Saviour was thirty years old before he was baptized.—*Sermon on baptism.*

Note, how artfully our friend handles the word of the Lord! It is only necessary for a minister to have people believe he is a learned man, and they will believe any thing he tells them. Because ninety-ninths of the people never search the scriptures to know whether these things are so, believing it simply because one whom they believe to be learned said it: and if contradicted by any with the word of God, he will be reviled by the ignorant, who say it must be so, or he a learned man would not have said it &c. &c.

In the case before us, our friend handling the word of the Lord artfully, refers us to scripture, and would have us to believe it says what it does not say; and in order to prepare the mind to believe that John administered the ordinance of baptism by sprinkling, he says, we have reason to believe that John the baptist administered the ordinance of baptism by sprinkling. Now from the days of John down to the present time, I am doubtful whether one of a thousand of all Christians believed such an absurdity. The word of God, with its attending circumstances; the testimony of the Fathers; all celebrated authors; with sound reason, all; all, bear testimony against such a belief. Yet our friend tells us to believe it, and as such a belief is against all revealed truth, whether sacred or profane, he offers us what he deems a good reason for such a belief. He says, "Because if he did

not, then Christ was not rightly inducted into his priestly office, and if not rightly inducted, then there is no atonement made, and the world lieth in sin yet." This is a grave assertion, and is offered by our friend as a reason why we should believe that John baptized by sprinkling. The doctrine of the atonement is so perfectly established, and confirmed unto us by so many infallible witnesses, that it is impossible to force a doubt of it upon any christian mind. Hence, this alternative; you do not, you cannot, doubt the atonement; then you must believe that John sprinkled water on the Saviour when he baptized him. Why believe this monstrous absurdity? Why our friend says that when John baptized the Saviour, he (the Saviour) "said that in obeying this ordinance, they were fulfilling the righteousness of the law." He then says, "Now by referring to the book of Numbers, we find that it is requisite for a person to be thirty years old, at least, before he could be ordained priest, and that he must be sprinkled with water." And adds, "We are informed that the Saviour was thirty years old before he was baptized."

Dear reader, by an artful handling of the word of Lord, our friend has made the scriptures say all this, (and you perhaps believed it;) but by referring to the scriptures as they are, we discover not one word of truth in all this harangue. First, our friend says, the Saviour said in his baptism, they were fulfilling, the righteousness of the law. We read, "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered

him. And Jesus, when he was baptized, went up straightway out of the water; and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him." (Matt. 3: 13-16.)

How differently our friend has presented the word of the Lord from its true meaning! He says the Saviour said in his baptism he was fulfilling the righteousness of the law. While the Saviour says, thus it becometh us to fulfil all righteousness. The design of thus prevaricating, evidently is, to class the baptism of Jesus with the ceremonies of the law and thus dispose of the Saviour's baptism with the works of the law, and so get rid of going into the water to immerse, as the Saviour evidently was baptized.

We will prove, first, that baptism is no work of the law, but a work of righteousness. The evidence we offer in testimony, is the word of the Son of God; he declares that it becometh us (all his followers) to fulfil all righteousness. Every command of Jesus is a command of righteousness, and the doing the same is doing a work righteousness. Hence, we read, "He that doeth righteousness is righteous, even as he (the Saviour) is righteous. 1 John 3: 7. "Jesus saith unto him, I am the way, and the truth, & the life; no man cometh unto the Father, but by me." John 14: 6. This way he exemplified, by first doing, and then commanding man to observe the same. Baptism never was commanded in the law; hence it is laid at the beginning of the new and living way; none dare dispute this testimony of the Son of God.

We will prove secondly, that the preaching of John and his baptism, are no part of the law of Moses. The evidence we offer in testimony is the word of God.

"The beginning of the gospel of Jesus Christ, the Son of God; as it is written in the prophets, Behold I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight." Mark 1: 1-3. Here the evangelist informs us, that the preaching of John in the wilderness (and he preached before he baptized) was the beginning of the Gospel of Jesus Christ the Son of God. From the days of John the baptist until now, the kingdom of God suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John. And if you will receive it, this is Elias which was for to come. Matt. 11: 12-14. "The law and the prophets were until John: Since that time the kingdom of God is preached, and every man presseth into it." Luke 16: 16.

Tha testimony of these witnesses is, that the law and the prophets were until John. And by him the kingdom of heaven was preached, and the gospel dispensation ushered in, and that all men pressed into it. Thus preparing the way of the Lord. Then Jesus cometh and is baptized, to show fallen man the way and work of righteousness &c. Our friend says, the Saviour said in his baptism, he was fulfilling the righteousness of the law. Which is a direct contradiction of the word of God. The truth of which assertion the reader will judge by the word of the Lord.

It is further evident that John began to preach in the wilderness of Judea, and to baptize in the river of Jordan some time before the baptism of Jesus. By reference to Luke 1: 36, we learn that the conception of John took place about six months before that of the Saviour. It is reasonable therefore to con-

clude his birth was about six months before the Saviour's. If this be true, it follows that John commenced his ministry about six months before he baptized the Saviour, and I conclude this was not too long for him to prepare the ways of the Lord, and to make his paths straight. This too corresponds with the prophecy of Daniel 9: 27, where it is said, that in the midst of the week (that is the seventieth week) he shall cause the sacrifice and oblation to cease &c. I believe that the day the voice of John was heard crying in the wilderness, prepare ye the way of the Lord, make his paths straight; was the middle of the seventieth week, or the middle of the last seven of the 420 years determined upon (see Daniel 9) and that, at that time, all the sacrifices and oblations lost their acceptance with God.

For the gospel dispensation was ushered in with the beginning of the ministry of John. Dr. Clark has well said, when he observes, "Our Lord says, the law was until John: but from his first public preaching the kingdom of God, or Gospel dispensation: commenced." (Clark's commentaries. Daniel 9: 24.)

This testimony proves conclusively, that the baptism of the Saviour was not under the law; and hence, no work of the law. And, consequently, did not, as our friend said, fulfil the righteousness of the law.

Our friend says by referring to the book of Numbers we find that it is requisite for a person to be thirty years old at least before he can be ordained priest. Our friend did not give us chapter and verse in the book of Numbers where to read this testimony of a person's age at ordination to the priest's office, but says, by reference to the book of Numbers we will find that a person must be at least thirty years old before he could be ordained priest.

We refer to the book of Numbers, and find in (chapter 4th verse 3d.) "From thirty years old and upwards even until fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation." Chap. 8: 24. We read, "This is it that belongeth unto the Levites; From twenty and five years old and upwards they shall go in to wait upon the service of the tabernacle of the congregation." 1 Chron. 23: 24. We read, "These were the sons of Levi after the house of their fathers, as they were counted by number of names by their polls, that did the work for the service of the house the Lord, from the age of twenty years and upward." Ezra 3: 8. latter clause, we read the age to be twenty.

I am informed that my friend since my public review of his sermon, in which I corrected his misrepresentations and brought up this testimony, has charged me with handling the word of the Lord deceitfully. If I have handled the word of the Lord so, I am truly grateful for his correction, I have no desire to do so. "I know that, whatsoever God doeth, it shall be forever; nothing can be put to it, nor anything taken from it; and God doeth it, that man should fear before him." Eccl. 3: 14.

The reasons my friend assigned in charging me with handling the word of the Lord deceitfully are the following: he said my reference to Numbers and Chronicles where it is said the age should be from twenty five years and upward, and from twenty years and upward, were only *waiters* to the priest &c., and said if I had read only a few verses further on in Chronicles I would have so read. My dear friend, I have no hesitancy in reading the passage referred to; and for the benefit of the reader I will transcribe it. v. 27. "For by the last words of David the Levites were numbered from twen-

ty years old and above: v. 28. Because there office was to wait on the Sons of Aaron for the service of the house of the Lord, in the courts, and in the chambers, and in the purifying of all holy things, and the work of the service of the house of God."

The reader will now judge, what difference there is in the office of all those sons of Levi referred to, with whom our friend will class our blessed Saviour. The reader will discover that their office was all the same; neither of them being priests. In the language of our friend, they were all *waiters*. Those to whom our friend refers in Numbers 4: 3, as being thirty years old at least, before they could be ordained priest, were ~~no~~ priests; but "were to do the work in the tabernacle of the congregation." Those in Num. 8: 24. "from twenty and five years old and upward, were to go in to wait upon the service of the tabernacle of the congregation." Those in 1 Chron. 23: 24, "were to wait on the service of Aaron, for the service of the house of the Lord, and the work of the service of the house of God."

Neither of these being priests, they were not the Sons of Aaron to whom belonged the priest's office, but the Sons of Levi who had their portion from the altar, and had the work belonging to the tabernacle to do. With these waiters, (the servants in the tabernacle of the congregation) has our friend classed our blessed Redeemer. Dear reader, be not insulted at the indignity thus put upon your Saviour by one who professes to be one of his ministers. He could not do otherwise in the position he placed himself. For he would have you to believe that the baptism of Jesus was under the law, and to give it some appearance of truth, he refers to the Sons of Levi, the servants of the tabernacle of the congregation, and says, that if John did not

do unto the Saviour, as those were done to, then is the Saviour not rightly inducted into his priestly office, &c. And says further that these persons must be sprinkled with water. This he offers in testimony to prove that John administered the ordinance of baptism by sprinkling; thus blessing the Saviour with those servants of the tabernacle of the congregation. And says, Christ must be inducted like they; and, says, if he was not, then there is no atonement made, &c. And adds:

“And they must be sprinkled with water.”

I will for the benefit of the reader, transcribe this scripture, to enable you to discern between the word of the Lord, and what your friend tells you is the word of the Lord.

“And the Lord spake unto Moses saying, take the Levites from among the children of Israel, and cleanse them. And thus shalt thou do unto them, to cleanse them: Sprinkle water of purifying upon them, & let them shave all their flesh, and let them wash their clothes, and so make themselves clean.” Numb. 8: 5-7. “And after that shall the Levites go in to do their service of the tabernacle of the congregation: and thou shalt cleanse them, and offer them for an offering.” v. 15.

Those with whom our friend classes our Saviour whom he said must have water sprinkled on them at their ordination, are the same identical servants in the tabernacle of the congregation whose ages under different circumstances were fixed at 30, 25 and 20 years at the time of entering upon the service.

These sons of Levi, who do the work in the tabernacle, and about the altar our friend says must be sprinkled with water at their ordination to the priests office. But the Lord said unto Moses

that he should cleanse the sons of Levi, before doing the work of the tabernacle of the congregation, (“not ordain them priests as our friend said.” “And thus shalt thou do unto them to cleanse them. Sprinkle water of purifying upon them.” &c. But the word purifying our friend artfully cut off. After thus carving the word of the Lord, he offers us such as he pleases, and not “what part will you have” but such as I please, I give you. With all these facts, and misrepresentations of the word of the Lord before us, we can come to no other conclusion, but that our friend either has not read the scriptures himself, or that he concludes others do not read, and so tells them anything he pleases and they will believe it to be truth.

The idea that John should have sprinkled water of purifying made of the ashes of a red heifer (see Numb. 19) on the Saviour to cleanse him, is shocking to the christian mind. Yet if we adopt our friend's view on the subject, we can come to no other conclusion.

I will here transcribe what Dr. Clark says on this subject of sprinkling water of purifying on him.

(v. 7. *Sprinkling water of purifying*) As this purifying water was made by the ashes of the red heifer, cedar wood, hyssop, and scarlet; and the heifer herself was sacrificed, and her blood sprinkled seven times before the tabernacle. Numb. 19: 3-6. She may be considered as a proper sacrifice for sin, and consequently the water thus prepared, be termed the water of the sin offering. As the ashes were kept ready at hand for purifying from all legal pollutions, the preparation might be considered as a concentration of the cleansing properties of the sin offering; and might be resorted to at all times with comparatively little expense or trouble, and no loss of time.

As there were so many things by which legal pollution might be contracted, it was necessary to have always at hand, in all their dwellings, a mode of purifying at once convenient and unexpensive. As the water by which the Levites were here purged, must have been the water prepared from the ashes of the red heifer, this ordinance was undoubtedly instituted before this time, though not described till the 19 chapt. 1-10 of this book; but that chapter might be in connection with any of the preceding ordinances, as well as where it is now found. We see from Heb. 9: 13, 14, that these ashes mingled with water, and sprinkled on the unclean, and which sanctified to the purging of the flesh, were intended to typify the blood of Christ, which purges the conscience from dead works, to serve the living God; v. 15, for as without this sprinkling with the water of the sin offering, the Levites were not fit to serve God in the wilderness; so without this sprinkling of the blood of Christ, no conscience can be purged from dead works, to serve the living God, (Dr. Clark Com. Numb. 8: 7.)

That the Dr. is correct in his views here, is evident from (Heb. 9.) And that our friend is in error, is equally evident.

RECAPITULATION.

From the testimony before us, it is evident that those persons to whom our friend refers in the book of Numbers, as being thirty years old at least, before they could be ordained priests; and that they must be sprinkled with water, (with whom he classes the Saviour) were no priests at all, but they are the same sons of Levi, who had their portion at the altar, and who must do the work of the tabernacle of the congregation, and who under different circumstances, were admitted to the service at different ages,

at 30, at 25, and at 20 years of age. Neither were they the sons of Aaron, to whom belonged the priesthood throughout their generations. Neither were they ordained to the priest's office, as our friend said they were. But as the Lord said unto Moses, that these he should cleanse, by "sprinkling water of purifying on them, and they should shave all their flesh, and wash their clothes, and so make them clean." Those named in the fourth chapter of Numbers as being thirty years old when admitted to do the service of the tabernacle of the congregation, were to bear (or carry) the furniture of the tabernacle when it set forward, v. 15. To perform this arduous service, Moses must admit none but men in the prime of life. And as they must not touch any holy thing lest they die, v. 15, they must have attained to the age of thirty years, at which period in life, it is supposed they had put away all childish things; and could speak and understand as men.

In chapter 7th we read that the princes of Israel, heads of the house of their fathers, made offerings before the Lord, their offerings were six covered wagons, and twelve oxen. And the Lord spake unto Moses saying, "Take it of them, that they may be to do the service of the tabernacle of the congregation, and thou shalt give them unto the Levites, &c. v. 4. 5." The service now being less laborious, the Lord says, chapt. 8: 24, "that from twenty five years old and upward they shall go in to wait upon the service of the tabernacle of the congregation."

After the children of Israel were settled in the land of promise, the temple built, and the service which belonged to these sons of Levi being confined to the house of God, their service being less laborious, David said from twenty years

and upward they shall enter the service, "For David said, The Lord God of Israel hath given rest unto his people, that they may dwell in Jerusalem forever." 1 Chron. 23 : 24, 25.

Of these sons of Levi, to whom belonged the work of the tabernacle, and of the temple, (who were no priests but servants,) our friend says: 'If John the baptist did not unto the Saviour, as Moses did unto them, "*Then is the Saviour not rightly inducted into his priestly office. And if not, then is there no atonement made, and the world lieth in sin yet.*" That this view of our friend is erroneous, and is a misrepresentation of the word of the Lord, is manifest to all who read the word of God.

I will now introduce the reader to the true ordination service commanded by the Lord, to be observed by Moses in the ordination and consecration of Aaron and his sons, to hallow them to serve in the priest's office. I refer the reader to Exodus 29 chapt. I will transcribe part of the chapter.

"And this is the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office, &c." v. 1.

"And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation and shalt wash them with water. And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the curious girdle of the ephod: And thou shalt put the mitre upon his head, and put the holy crown upon the mitre. Thou shalt then take the anointing oil, and pour it upon his head, and anoint him. And thou shalt bring his sons, and put coats upon them. And thou shalt gird them with girdles (Aaron and his sons,) and put the bonnets on them; and the priest's office shall be

theirs for a perpetual statute: and thou shalt consecrate Aaron and his sons," verse 4-9. "And the holy garments of Aaron shall be his son's after him, to be anointed therein, and to be consecrated in them. And that son that is priest in his stead shall put them on seven days, when he cometh into the tabernacle of the congregation to minister in the holy place." verse 29, 30.

Dear reader, these were the ceremonies to be observed in the ordination or consecration of Aaron and his sons, to hallow them to serve in the priest's office. None were eligible to serve in the priest's office but Aaron, and his sons after him, their age at ordination is not so much as hinted at. (Although our friend said "it is requisite for a person to be at least thirty years old before he can be ordained priest.") In the catalogue of ceremonies here named to be observed in the ordination of Aaron and his sons, to serve in the priest's office, is this, that Moses must *wash them with water*. (Not sprinkle water on them as our friend said.) When the prophet bid Naaman to wash himself seventimes in Jordan, he went and dipped himself seven times in Jordan. How reasonable to suppose, that when Moses must wash them with water, (and as Mat. Henry says on this place, they were washed all over,) he dipped them in water. It is evident that John did so to the Saviour when he baptized him, for St. Paul says we are buried with him in baptism &c. This St. Paul could not have said if John had administered the ordinance of baptism by sprinkling, as our friend said he did.

I will yet transcribe Exodus 30 : 17-21. "And the Lord spake unto Moses saying. Thou shalt also make a laver of brass, and his foot also of brass, to wash with all: and thou shalt put it between

the tabernacle of the congregation and the altar, and thou shalt put water therein. For Aaron and his sons shall wash their hands and their feet thereat: When they go into the tabernacle of the congregation, they shall wash with water that they die not: or when they come near to the altar to minister, to burn offering made by fire unto the Lord. So they shall wash their hands and their feet, that they die not; and it shall be a statute for ever to them, even to him and to his seed throughout their generations."

Here the Lord minutely gave the ceremonies to be observed in the ordination of Aaron and his sons, to minister in the priest's office. And also what the priest must observe when he comes to serve at the altar.

But notwithstanding this law of the priesthood, we will prove by St. Paul, that in Christ we have a priest not made after this commandment, and as such, this law does not apply to our great high Priest. And, consequently, our friend's reference to the Levitical servants for an example of sprinkling the Saviour in his baptism falls to the ground as a useless argument.

We refer to Heb. 6: 20. Whether the forerunner is for us entered, even Jesus, made a high priest for ever after the order of Melchisedec." Here St. Paul assures us, that Jesus is made a high priest for ever, not after the law of the Levitical priesthood, but after the order of Melchisedec. In chapt. 7: 11., he assigns the reason for this change. "If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was then that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron; for the priesthood being changed, there is

made of necessity a change also of the law. For he of whom these things are spoken, pertaineth to another tribe, of which no man gave attendance at the altar. For it is evident that our Lord sprang out of Judah, of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, who is made, not after the law of a carnal commandment, but after the power of an endless life. For he testifieth, "Thou art a priest for ever after the order of Melchisedec." For there is verily a dispensing of the commandment going before, for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hoped did; by the which we draw nigh unto God." Heb. 7: 11-19. "For such a high priest became us who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens" v. 26.

With these truths before us, what becomes of our friend's water-sprinkling argument, by which he would have us believe that John sprinkled water on the Saviour when he baptized him; and if he was not sprinkled then was he not rightly inducted into the priest's office, and so no atonement was made, &c.?

We have seen in the law of consecration, that the priest must be washed with water, must have the holy garments on, with the breastplate and the ephod, the mitre on his head, and the holy crown on the mitre, with the anointing oil poured on his head &c. St. Paul says, in Christ this law is changed. Hence he comes to his forerunner John to be baptized not as our friend said, to "fulfil the righteousness of the law," but to open a new and living way Heb. 10: 20. Not wearing the holy garments made for Aa-

ron and his sons, but a spotless life. Not having the mitre on his head, and the holy crown on the mitre, with the anointing oil poured on him, but the Holy Ghost coming down from Heaven and lighting on him, with the voice from the Eternal Father declaring, "This is my beloved Son, in whom I am well pleased." Thus dear reader, is the Son of God consecrated a priest of God for ever, after the order of Melchisedec.

We have seen that after the law of the Levitical priesthood, the priest before serving at the altar must wash his hands and his feet that he die not. St. Paul says in Christ the priesthood is changed, and of necessity there must be a change of the law also. Hence the Saviour offers himself upon the cross, and poured out his own blood, to make an atonement for the sins of fallen man. Not as the sons of Aaron, who offered the sacrifices of others, and poured the blood of bulls and goats &c., at the foot of the altar. Thus he changed the law of offering. And as the priest when serving at the altar, on which he offered the sacrifices of the comers thereunto, "he must wash his hands and his feet that he die not."

So the Saviour when coming unto the altar on which he will offer himself as a sacrifice for the whole world, poureth water into a basin and washed, (not his, as under the law) but his disciples' feet. "So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, know ye what I have done unto you? Ye call me Master and Lord: and ye say well, for so I am. If I then your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that you should do as I have done to you. Verily, verily, I say unto you, the servant is not greater than his Lord; neither he that is sent grea-

ter than he that sent him. If ye know these things, happy are ye if ye do them." John 13: 12-17.

Dear reader, thus did our great high priest over the house of God, not made after the law of a carnal commandment, change the law of the Levitical priesthood, and instituted the new. "Then said he, lo I come to do thy will, O God. He taketh away the first, that he may establish the second." Heb. 10: 9.

Dear reader, under the law of this Priest over the house of God, all his true followers are "made unto God kings and priests: and we shall reign on the earth." Rev. 5: 10. "Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." 1 Peter 2: 5. And hence our great high priest through whom we offer up spiritual sacrifices, acceptable to God through him, has given us the law and example of washing one another's feet, before breaking the bread of communion, and before taking the cup of blessing, and declared that the servant is not greater than his Lord, neither he that is sent greater than he that sent him." God forbid, that any of us should feel ourselves too great to stoop down to the commands of our great High Priest.

Dear reader, a departure from his law, will prove fatal in the end. If we follow the way of man, suited to our carnal mind, and set aside the law and example of the Lord Jesus as nonessential to salvation, we may say, "Lord, Lord, open unto us, we have eaten and drunken in thy presence, and thou hast taught in our streets, and in thy name we have cast out devils and done many wonderful works. He will answer, I know you not, depart from me, ye that work iniquity." Matt. 7: 22, 23. Luke 13: 26.

D. P. SAYLER.

THE OPEN REWARD.

"But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly." Matt. 5: 6.

We must not understand the Savior to have discountenanced public prayer from the manner in which he spoke of it. He was reproving the Pharisees for the abuse of public prayer, in the observations he made in the discourse from which we have selected the words heading this article. He himself prayed in public, and so did the apostles; and certainly he would not condemn what he and they did. He well knew that secret prayer was neglected, while public prayer was made in order that those who prayed might be seen and heard of men. And as public prayer was common, it was not necessary that it should be enforced by Christ; it was only necessary that it should be separated from the abuses with which the Pharisees had connected it. But as secret prayer was not so common by any means as public prayer, it was necessary that this kind of prayer should be particularly pointed out, and enforced. Hence the observations of Christ upon the subject.

While the temple was the house of prayer, and the synagogues or places prepared for worship, places of prayer also, this does not at all prevent the equal sanctity of all other places, where the Lord will manifest himself as being near to all who call upon Him in truth. And while we should not be ashamed of public prayer under proper circumstances, we must in addition to public prayer, *frequently and habitually* retire into secret places, where nothing will interrupt, hinder or distract our thoughts when we would draw very near

to God, and when we would have him to draw very near to us. Then when we shall have entered into the closet, if we have one, and if we have not, we may seek one under God's own heaven, as did Jacob at Bethel, and shut the door if we can, and if it should seem to be necessary to make the place secret; but in every case let the door of our senses and thoughts be closed, that nothing may interpose between us and our Father; then we pray to him as our Father *which is in secret*. And thus we have regard to him as one who is present in all places; he is in our closet with us when no one else is there; and thus in *secret* prayer we give God glory by recognising his universal presence.

And then our Father not only *is* in secret, but he also *seeth in secret*; his eye is upon us when the eye of no man is upon us; *under the fig-tree I saw thee*, said Christ to Nathaniel. He also saw Saul praying in the house of Judas, in the street called Straight, in Damascus. And there is not a secret breathing of a soul after God, but what he sees.

Then when we retire from the world, and enter into our closets, and say to the intruding cares and company of earth, "Abide ye here", and then pray to our Father *which seeth in secret*, he knows our prayers under such circumstances are not made that men may hear, but that he alone may hear. O how impressive such scenes become! When alone in the closet with God, impressed with the conviction that he sees us,—that his penetrating eye is upon us, if there is a spark of devotional feeling within the heart, under such circumstances it will be kindled into a flame, and produce that fervency of spirit, which is an essential property in our devotions, in order that they may be acceptable to heaven.

But how precious the promise to induce us to pray thus in secret to our Father *which seeth in secret!* *Thy Father, which seeth in secret, shall reward thee openly.* "The times and seasons" for answering prayer as well as for some other things, "The Father has put into his own power". We are to go into our closets and pray to our Father who seeth in secret, and leave our prayers with him, being assured that if we have prayed sincerely, they shall be answered openly. We leave our closets, and go out into the busy, perplexing, and tempting world. Here we have arduous duties to perform, trials and difficulties to bear, and sometimes opposition and persecution to encounter. O how much we need God's help under such circumstances that we may hold on our way, and persevere unto the end. And then it is, that we shall be rewarded openly. Then it is, that our prayers offered in secret, will be answered openly. Then, when we most need it, will God's strength be made perfect in our weakness. Our duties then, however arduous and numerous will be performed, and our trials however grievous, we shall be enabled to bear with christian patience and meekness. The Lord sometimes answers the secret prayers of his people, so remarkably and so clearly, that their foes are surprised, and their friends are made to rejoice. Experienced believers know that sometimes when they pray much in secret, they do not receive those satisfactory answers to their prayers which they desired, and which they also hoped for. Then, again, on some special occasions, and on some peculiar emergency, less labor in prayer has been followed by a special out-pouring of God's blessing. May we not then conclude, that those blessings of God, which sometimes are sent to us just when we so much need them,

are given, not in answer to prayers then offered, but in answer to prayers which had previously been offered in secret?

No doubt many of the most successful prayers which have ever been offered, have been offered in secret prayers which have moved heaven, and which have caused heaven to move earth.

But not only may we expect our prayers which are offered in secret, to be answered openly on earth, but there is another occasion on which we shall be rewarded openly in answer to such prayers. We allude to the time when the "dead small and great, stand before God," and when "they shall be judged every man according to his works." Then in the presence of assembled generations, will the prayers of the righteous, offered in secret, receive their full reward openly. And that reward will be an "eternal weight of glory."

Let Christians then neglect no kind of prayer whatever, let them "pray without ceasing" as the apostle commands, but let their visits to their closets as places of prayer, be frequent. And if the time spent there, is spent as profitably as it may be, they will carry the marks of their closets upon them, when they go into the world, in the form of their Father's reward, which will be given to them openly.

J. Q.

For the Visitor.

REMARKS ON THE ARTICLE IN THE NOVEMBER NO. OF THE VISITOR,

HEADED,—

"THE BIBLE AND NOT VISIONS
OUR GUIDE."

Dear Brethren: I take my pen to write a few lines for the Visitor. And nothing would induce me to write, if I

did not think the article in the November No. disapproving of the article concerning the peculiar conversion of a certain young woman, may have a tendency to prevent said article from doing good. I believe the narrative of the young woman, has done good, and still will do good through the extensive circulation of the Visitor, if its tendency to do good is not interfered with. I have endeavored to confirm the truth of the narrative, by telling the people that I know the brother who wrote the narrative, and that I believe him to be a truthful man.

The brother who wrote the article in the November No. seems to think the conversion alluded to, is an ordinary one, and that it is not at all extraordinary. I however, think it is an extraordinary circumstance to see a person lay apparently lifeless for a while, and then return to life again, and relate things that she apparently saw in eternity, while in that lifeless condition.

I cannot see why the brother finds fault with the visions of the young girl, although they are somewhat mixed. He seems to think there is a contradiction, because after having been with the blest in heaven, and returning to earth, feels it to be her duty to be baptized. Now it seems that she greatly desired to perform that duty before she saw those visions, but was hindered by her friends. Now if the Lord had taken her away at that time, he might have had mercy on her, and blessed her, because it was her heart's desire to do his will, but had been hindered. But when she returned, it was her privilege to perform her duty and she did it. The brother seems to warn us to beware of another gospel, or a perverted one, and appeals to Paul's language where he says, "Though we or an angel from heaven preach any other

gospel, let him be accursed." Now I think this girl preached the true gospel as far as she went;—she preached that immersion is the proper mode of baptism; that the proud, and those that adorn themselves with gold and costly array, and the drunkard, and disobedient children, and those that indulge in much loud laughing, are an abomination in the sight of God, and shall have their doom in hell. Is not this true gospel preaching?

J. R.

For the Gospel Visitor.
COVETOUSNESS.

"The love of money is the root of all evil." 1 Tim. 6: 10.

According to the declaration of the apostle, much evil must result from the cultivation of such an unhallowed principle, as the love of money, or (more properly) Covetousness. Yet we ask, where is the man, even the Christian professor, who has thoroughly purged himself of so great an evil? Covetousness rivets the affections of the human heart to the earth. Her sole object is to accumulate wealth. And, finally, the deceitfulness of riches will choke the word "and it becomes unfruitful." Dear brethren and sisters in the Lord; Let us examine ourselves for a moment in reference to this important subject, from the circumstance that it leads directly in opposition to the divine teachings of the blessed Savior and his apostles. The Savior said to his disciples, "Beware of covetousness;" and enforces the admonition from this argument, "That a man's life consisteth not in the abundance of things which he possesseth." That is, neither the happiness of our present or future existence depends upon the abundance of earthly riches; for a moderate portion of them will suf-

fice for all the purposes of human enjoyment. And where great riches are possessed, they bring with them much care and concern, and even vexation of spirit; and not unfrequently lead men into destruction and perdition.

Riches do not fortify us against diseases and accidents of life when the peals of thunder roll, and the vivid lightning flashes, the poor man in his humble cottage is equally as safe as the rich in his palace. When sickness and death reign in the land, they bring on a level the rich with the poor.

The Saviour beautifully illustrates this fact by the parable of the rich man, whose ground brought forth plentifully and in consequence of having no place to bestow his goods, he concluded to pull down his barn and build a greater, and said, "There will I bestow my goods, and I will say to my soul, thou hast much goods laid up for many years, take thine ease, eat, drink and be merry. But the answer was, "this night shall thy soul be required of thee." How many are there at this moment, as deeply engaged in hoarding up wealth, as the fool in the parable, to whom God will in a few weeks, or months, or perhaps this very night, declare by the voice of his Providence. "Thy soul is required of thee."

The sin of the rich man denounced in the parable, did not consist in his being a miser, and void of a charitable feeling toward the poor, for none of these things are charged against him. But it chiefly consisted in his forgetfulness of God; and in an irreligious presumption, and confidence in himself, forgetting that the continuance of his existence depended upon the will and the power of his Creator. This is the natural tendency of riches, when not counteracted by a principle of pure and undefiled religion. And it is

this tendency, which renders riches so dangerous to their owners. So that a man who has any regard for his eternal interests, ought rather to fear lest riches should be forced upon him, than to make them the sole object of his pursuit.

I shall offer a few, of the many passages of scripture, which might be produced both from the Old and New Testament, in relation to the subject of covetousness. I will not illustrate them separately. I shall insert a few passages which bear upon the subject. "Lay not up for yourselves treasures on earth, where moth and rust doth corrupt, and where thieves break through and steal." "Woe unto you who are rich, for you have received your consolation. Woe unto you that are full, for ye shall hunger. Woe unto you that laugh loud, for ye shall mourn and weep." "Verily I say unto you that a rich man shall hardly enter into the kingdom of God." "Take heed and beware of covetousness." "Let not covetousness be once named among you as becometh saints; for this you know that no covetous man who is an idolater hath any inheritance in the kingdom of God." "Set your affections on things above and not on things on the earth," "Mortify therefore your members, inordinate affection, evil concupiscence and covetousness which is idolatry." "Let your conversation be without covetousness, and be content with such things as ye have." "Love not the world, neither the things that are in the world." "They that will be rich fall into temptation & a snare & into many foolish & hurtfull lusts which drowned men in perdition." "For the love of money is the root of all evil, which while some coveted after, they have erred from the faith and pierced themselves through with many sorrows." "Charge them that are rich in this world that they

trust not uncertain riches." "Go, to now ye rich men, weep and howl for the miseries that shall come upon you.

Your riches are corrupted, & your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last day. Behold the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them that have reaped are entered in to the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts as in a day of slaughter.

Such are a few of those divine admonitions interspersed throughout the scriptures, which are addressed to us on the subject of covetous affections, and worldly grandeur. They are the solemn and explicit declarations of him who hath all power in heaven and on earth, and by whom the actions of men are weighed. And therefore they ought to sink deep into the heart of every professor of religion, and be pondered with the most profound seriousness and attention. For such declarations, not only set before us our duty in the plainest terms, but pronounce the present and everlasting doom of every one who allows his affections to be enthralled with the riches of the world, and who passes into the eternal state under their malign influence. In such passages of scripture, the intimations of our duty and our danger in regard to wealth, are as clear as words can make them, and they set aside every doubt in regard to the inconsistency of covetousness. The writer, who is set as a watchman upon the walls of Zion, to warn the people, has felt it his duty to offer the above remarks on the subject of covetousness, having for several years

noticed among the brethren and sisters, a deficiency in regard to the duties they owe to God, believing it to be in consequence of being too worldly minded. My desire is, that our minds should be drawn more from things transitory, and placed on things eternal.

And may God help us all daily to die more to the world; and by a close walk with Him, give evidence to the world that we are only pilgrims and strangers here, who are seeking a better country. Such is the prayer of your unworthy, but loving brother in Christ.

E. E.

Queries.

Explanation of Eccles. 3: 1-8.

1. Beloved Brethren: I am desirous of receiving all the information I can in relation to the 3d chapter of Ecclesiastes. And more especially of the first part of the chapter, where it is said, "To every thing there is a season, and a time to every purpose under the heaven," &c. You will please communicate through the Visitor whatever information you can upon the subject, not only for my own satisfaction, but also for that of others. Some say there is no harm in dancing, and all such things.

Wm. S.

ANSWER.—We may remark on this subject, 1, That God has given to man *time*, and this time is variously employed by the children of men, and very frequently in a manner contrary to the law of God. And when any thing is done contrary to the law of God, or of an evil character, we may say there was a *time* for doing it, though God never designed time for such a purpose. 2. In the first verse it is said, "there is a time for every purpose under the heaven." That is, man

uses time for the accomplishing of all *his* purposes. We must not construe this language to mean that man in appropriating the time that God has given him, always does right. This by no means follows. Or else we might infer that all wicked actions whatever, are right, since to every thing there is a season, and a time to every purpose.

We cannot then ascertain the moral character of the actions here named, merely because it is said there is a time for doing each, since it is not said that God thus divides the time, but rather that *men* thus use it.

The moral character, then of all such actions must be judged of by the Gospel of Christ. And when such things as *war*, *dancing* as it is now done by the world, and *hating*, things for the doing of which it is said there are times, are tried by the Gospel of Christ, and the spirit of Christianity, they will be condemned.

2. Explanation of Col. 2 : 6-12.

Dear Brethren : Will you please give an explanation in the Visitor of Col. 2 : 6-12?

R. S.

ANSWER.—Verse 6. “As ye have therefore received Christ Jesus the Lord, so walk ye in him.” We learn from this language that it is not enough to receive Christ in our conversion, but we must receive him and walk in him, or live in him, every day. That is, we have as much need of Christ every day we live, as we had the first day we received him.

Ver. 7. “Rooted and built up in him, and stablished in the faith, as ye have taught, abounding therein with thanksgiving.” Christ is the foundation on which we must build. And as we build up a holy character, it must be done in him; that is according to the

faith or doctrine which he taught. And for all the blessings flowing from such a union with Christ as is here represented, Christians should abound in thankfulness.

Ver. 8. “Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.”

We have here a warning given us. We are warned against “philosophy” and “vain deceit.” These refer to the same, and not to different things, as appears from the original Greek, and mean an *imply deceptive* philosophy,—a philosophy that sets itself on an equality with, or in opposition to, divine revelation. This philosophy or vain deceit being said to be after the tradition of men and after the rudiments or principles of the world, and not after Christ, confirms the view above given.

Ver. 9. “For in him dwelleth all the fulness of the Godhead bodily.” As the fulness of the Godhead dwells in Christ, that must be true which is after him or of him, and consequently should be preferred to every thing else.

Ver. 10. “And ye are complete in him, which is the head of all principality and power.” Our christian character is complete in Christ, or by observing what he has taught, without the addition of a deceptive philosophy received from the tradition of men.

Ver. 11. “In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ.” There was a circumcision performed among the Jews by the hands. There is another circumcision performed upon christians by Christ without hands; and this is the great work of regeneration,—“the putting off the body

of the sins of the flesh." The former was a type of the latter.

Ver. 12. "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." Christ was buried in the grave, and christians are buried in water in their baptism,—and thus are they "buried with him in baptism." And as Christ arose out of the grave, so christians arise out of the water,—and thus they arise also with him in baptism. God raised Christ from the dead and thus confirmed the truth of Christianity. And by the operation of that truth upon the heart, that faith in Christ is produced, which leads the repenting sinner to be buried with Christ in baptism, and also to be raised with him in the same, that he may "walk in newness of life."

THE FAMILY CIRCLE.

THE HOME MOTHER

We must draw a broad line between her and the frivolous butterfly of fashion, who flirts from ball to opera and party, decked in rich robes, and followed by a train as heartless as herself—she, who forgetful of the holy task assigned her, neglects those who have been given to her charge, and leaves them to the care of hirelings, while she pursues her giddy round of amusement. Not so with our home mother, blessings be upon her head.—The heart warms to see her in her daily routine of pleasant duties.

How pleasantly she sits day after day, shaping and sewing some little article for use and adornment for her little flock! And how proud and pleased is each little recipient of her kindness. How the little faces dimple with pleasure, and

the bright eyes grow still brighter, as mamma decks them with her own hands, in the new dress she has made! How much warmer and more comfortable they feel if mamma wraps them up before they go to school! No one but she can warm the mitts and overshoes, or tie the comforters around their necks.

There is a peculiar charm about all she does, the precious mother. They could not sleep—nay, for that matter, she could not—if she failed to visit their chamber, and with her own soft hands arrange them comfortably before they slept. Her heart thrills with gratitude to her Creator as she looks on those sweet blooming faces, and when their prayers are done, imprints a good night kiss on each rosy mouth. It may be too, a tear will start for the little nestling bird in its chill, narrow bed, for whom her maternal care is no longer needed. It sleeps, though the sleet and snow descend and the wild Winter howls around its head. It needs no longer her tender care! A mightier arm enfolds it! It is at rest.—She feels and knows that it is right, and bends meekly to the hand that sped the shaft, and turns with a warmer love, if it be possible, to those little ones who are left to love. How tenderly she guards them from danger and with what a strong, untired love, she watches by their bedside when they are ill.

Blessings on the gentle, home-loving mother. Angels will look with love upon her acts. Her children will rise up and call her blessed, and the memory of her kindly deeds will unfold her as a garment.

A WORD TO FATHERS.

We have read a story of a little boy who, when he wanted a new suit of clothes, legged his mother to ask his father

if he might have it. The mother suggested that the boy might ask for himself. "I would," said the boy, "but I don't feel well enough acquainted with him." There is a sharp reproof to that father in the reply of his son. Many a father keeps his children so at a distance from him, that they never feel confidentially acquainted with him. They feel that he is a sort of a monarch in the family. They feel no familiarity with him. They fear him, and respect him, and even love him some, for children cannot help loving some, everybody about them, but they seldom get near enough to him to feel intimate with him. They seldom go to him with their little wants and trials. They approach him through the mother. They tell her everything. They have a highway to her heart on which they go in and out with perfect freedom. In this keeping-off plan fathers are to blame.—Children should not be held off. Let them come near. Let them be as intimate with the father as mother. Let their little hearts be freely opened. It is wicked to freeze up the love-fountain of little ones' hearts. Fathers do them an injury by living with them as strangers. This drives many a child away from home for the sympathy his heart craves, and often into improper society. It nurses discontents and distrusts which many a child does not outgrow in his life-time. Open your hearts and your arms, O, fathers; be free with your children, ask for their wants and trials; play with them; be fathers to them truly and then they will not need a mediator between themselves and you.—*Valley Farmer.*

OUR TRIP TO MARYLAND.

On the third of November we left our home to attend a meeting of some days in br. D. P. Saylor's congregation in

Frederick County, Maryland. We had made an engagement to visit this congregation about one year ago, but the affliction we then had in our family prevented us from meeting it. Br. Saylor renewed the invitation at our last annual meeting, and we promised to visit him and his brethren in November, no providence hindering. We were permitted at this time to meet our engagement. We went from Columbiana to Wheeling, and then took the Baltimore and Ohio Rail Road to Frederick. Our journey to this place was prosperous, and the scenery on the route grand & picturesque beyond description. We arrived at Frederick on Friday morning. We here met br. Saylor, who came to take us to his home, some sixteen miles distant. At Saylor's we met br. Umstad from Pa.

The meeting commenced on Saturday evening the 6th of November. The weather at the commencement of the meeting was unfavorable, but it changed, and then became pleasant, and continued so the most of the time during the meeting. The members of the church in general seemed to feel anxious that good might be done, and we think appreciated the importance of the blessing of God on his people that their labors might not be in vain, and had accordingly, sought by prayer, that blessing. And we had very satisfactory evidence that prayers were heard and answered. There was considerable interest manifested in the meeting from the beginning. This interest increased, and the meeting became a pleasant, and we trust a profitable one. The word of the Lord seemed to have a happy effect both upon the members of the church, and some of those without the church. We think that the children of God who attended the meeting, felt that it was good to be there, for there was the Savior, and those who have felt his converting power and

received his pardoning mercy, highly prize him. To them, he is indeed "precious," and they love to be with him, and if the time has not yet come for them to sit on his throne to reign with him, they love to sit at his feet to learn of him. The experienced christian who has formed an acquaintance with Christ, does not wonder that the man whom the Savior delivered from the unclean spirit, "prayed him that he might be with him." These do not give very good evidence that Christ has done "great things" for them, who do not ardently desire to be with him in his house, in his ordinances, in his service, and in the heavenly place he has gone to prepare. And if we love the Lord, and enjoy his heavenly presence, the hope we entertain, of one day being introduced into his glorious kingdom, to sit down by his side on his throne, is a "blessed" and "lively hope."

There were sixteen additions to the church during the meeting, and some more that manifested a concern about their salvation. Several members of the church were made to rejoice in seeing some of their children turn to the Lord. Br. Saylor, whose concern for the church, & for the people of his neighborhood, had led him to do considerable in getting up the meeting, was permitted to see among those who made the good confession during the meeting, a daughter and a nephew.—And it is a cause of great joy to christians to see their children & friends come to the Lord. They rejoice "as one that findeth a great spoil."

During the meeting several of the ministering brethren from the neighboring churches manifested their interest in it, by attending, and participating in the exercises.

We hope that the church at Manocquacy will continue to enjoy the peace

and union which seemed to prevail among its members, and that it may be able to encourage and assist those that it recently received into its fellowship, that they may "be strong in the Lord, & in the power of his might," and be valiant soldiers in fighting "the good fight of faith," that they may come off "more than conquerors through him that loved us." O there is a blessed future before them if they are faithful! Thrones and crowns await them. And as we were permitted to rejoice a little with our dear brethren at the Manocquacy meeting, we anticipate a time of much greater rejoicing when we meet,

"Where the saints of all ages in harmony meet

Their Savior and brethren transported to greet,

While the songs of salvation unceasingly roll,

And the smile of the Lord is the feast of the soul."

O the thought of being looked upon with the approving look of God, and of being permitted to bask in the glory emanating from the throne of God, which is described as having a "rainbow" round about it, "in sight like unto an emerald," is indeed a transporting thought. May we all "be kept by the power of God through faith unto salvation ready to be revealed in the last time."

From the meeting in Maryland we went to Philadelphia, and preached twice for the brethren there. We also visited the Green Tree congregation in Montgomery County, Pa., and had a few meetings there. Our visit to these churches was very short but pleasant. We were very happy to find indications of spiritual prosperity. After an absence of about a month, we returned home and found all well. Surely the Lord is good, and blessed be his name for ever.

Poetry.

THOUGHTS ON THE MIND.

Oh how powerfully the mind doth work,
While lingering on this earthly place;
What different scenes present their
daily rout,
Through the great intellect which
heaven gave.

While the body seemingly rests at night,
What alarming pictures we witness;
Likewise some pleasing are brought to
sight,
Discerning evil and good while with us.

Thus we see the mind is ever busy,
Working wonderfully day and night;
Proving the use for which it was given,
To mortals, to learn themselves aright.

To give no heed to thoughts on us im-
pressed,
Is trifling with the Spirit over us;
Daily watching if we our talents in-
creased,
To give to the Lord with usury.

For His own glory we were created,
Why then so negligent in work?
Since by faith and works we are rein-
stated,

Let us go forth in duty wrought.

A SISTER.

PERSEVERANCE.

Oft in danger, oft in woe,
Onward, Christians, onward go;
Bear the toil, maintain the strife,
Strengthen'd with the bread of life.

Let your drooping hearts be glad;
March in heav'nly armor clad;
Fight, nor think the battle long:
Soon shall vict'ry wake your song.

Let not sorrow dim your eye;
Soon shall ev'ry tear be dry;
Let not fear your course impede;
Great your strength, if great your need.

Onward, then, to glory move;
More than conquerors ye shall prove;
Though oppos'd by many a foe,
Christian soldiers, onward go!

INFORMATION WANTED.

ABRAHAM KURTZ, son of Jacob Kurtz of Wayne County, Ohio, left home for California, in March, 1852, and arrived there. The last certain account his father has had of him, was in October, 1854. This account was contained in a letter, a part of which was written near Fort Reading, Sacramento Valley, and the balance in San Francisco. It will be doing the parents and friends of Abraham Kurtz, a great favor if those who have any correspondence with persons in California, will please try and get some information concerning him. Should any information be obtained, it may be sent to Jacob Kurtz, East Union, Wayne County, Ohio.

AN IMPOSTOR.

It seems there is a man passing himself as a brother from the Carroll church, Ills. and names himself, br. WM. BOWMAN. By representing himself to be a brother, he has received hundreds if not thousands of dollars. His story is, that he was robbed of his money, and he wishes to borrow a little to take him home. Now to our knowledge he has been deceiving the brethren in Pa., Md., and Va. since 1855. He is of a German descent, and is no doubt well acquainted with the brethren in Carroll Co. Ills., but we would say to the brethren, and to the public, that he is no member of the Carroll church, neither has he ever been.

A MEMBER
OF THE CARROLL CHURCH.

CORRESPONDENCE.

EXTRACT OF A LETTER.

'Then they that gladly received his word, were baptized: and the same day there were added unto them about *three thousand* souls.' Acts 2: 44.

So we read, and now there are many saying, it would not be possible to baptize so many in one day. This difficulty is solved (at least to me.) I was an eyewitness, when brother Joseph Shoemaker baptized 16 persons in 15 minutes. Suppose now one can baptize Sixty persons in one hour, then he can baptize Three hundred persons in five hours and consequently ten administrators may baptize Three thousand in five hours.

The above baptism of 16 persons in 15 minutes I have myself seen and ascertained by the watch. It was done on the 20th June in Cowanshannock church, Armstrong Co. Pa.

DAVID ESHELMAN.

OBITUARY.

Died in Germany Valley, Huntington co. Pa. August 10, ANNA M., second daughter of br. George and sister Mary Swine, aged 17 years, 10 months, and 10 days.

Her days on earth are ended,
Her troubles are all o'er,
We trust to meet in heaven,
Where parting is no more.

Peaceful be her slumber,
Peaceful in the grave so low;
Thou no more wilt join our number,
Thou no more our songs shalt know.

Dearest daughter, thou hast left us,
Here thy loss we deeply feel;
But 'tis God that has bereaved us,
And he can all our sorrows heal.

But again we hope to meet thee,
When the days of life are fled;
And in heaven with joy to greet thee,
Where no farewell tears are shed.

M. S.

Died near Selbysport, Allegheny co. Md. November 23, PETER FIKE, son of br. John Fike, aged 39 years, 3 months, and 29 days. The funeral services were performed by Elder

Jacob Thomas. The deceased like many others had neglected, in health to prepare to meet his God, and so death found him unprepared. He lamented his condition very much, and promised that if God would spare his life, he would neglect his salvation no more. But death came, and he had to go. Let his case be a warning to others who are neglecting their salvation.

J. B.

Died in Hocking co. Ohio, August 13, Br. DANIEL HOFFERT, aged 63 years, 6 months and 13 days. The funeral services were performed by brethren John Hunsaker and Joseph Hendricks.

J. H.

Died in the Jonathan's creek church, Muskingum co. Ohio, October 19, CATHARINE ROBERTS, daughter of the writer, aged 25 years, 8 months and 27 days. The funeral sermon was preached by br. Joseph Hendricks from Revelations 14: 12, a text selected by the sister. She embraced Christianity a few years ago, and from that time, lived a life consistent with her profession. In her sickness she enjoyed herself much in reading the Scriptures. She died in peace, and experienced the truth of the following beautiful lines:

Jesus can make a dying bed,
Feel soft as downy pillows are;
While on his breast we lean our heads,
And breathe our lives out sweetly there.

J. R.

Was buried October 31, sister JANE SMITH, wife of Br. Nathan Smith of Highland county Ohio.

Our dear sister fell asleep in Jesus in 24 hours after she was taken ill. She arranged the future condition of her children, held her last interview with her husband, exhorted her physician, and commending herself and dear friends to God, composedly slept on the bosom of our Redeemer. "O death, where is thy sting."

T. Major.

Died in Milford, Indiana, August 22, an orphan child, taken by br. and sister Coy to raise, aged 1 year 2 months and ten days.

Kind is the hand that in our grief,
Gives us hope and sweet relief,
Were it not for hope possessing,
Then our loss would be distressing;
But we know the day draws near,
When we shall see our child so dear.

Died in the same place October 31, sister SUSAN SHIVELY, aged about 58 years. She lived to see all her children grown up, and the most of them brought into the church.

Rough and dreary was the voyage,
O'er this life's tempestuous sea;
Yet my captain gave me courage,
That I better times should see.

So in faith and hope I lived,
Yet my heart was often grieved,
When my counsel was unheeded,
By them, by whom, it was most needed.

Yet faith said, "despair thou not,"
Give them over to thy God;
So I laid my head contented,
When my weary life was ended.

F. P. LOEHR.

Some so wise you can't teach them anything;
Some are taking too many Papers already.

SEE HERE, MY FRIEND!

You may, can, must, might, could, would,
or should, leave off such vain
excuses, and

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Eight years have nearly passed away since the Gospel Visitor was commenced. The approvals it has received from many of its readers are encouraging commendations of its usefulness. The Editors therefore propose with Divine Permission, to publish another volume. Our increased experience, with a determination to make the Gospel Visitor useful, and a hope of Heaven's blessing upon our labors, encourages us to expect that the next volume will at least be as interesting and valuable as any previous one, and we shall labor to make it more so.

The object of the work will be the same as it has heretofore been, namely, the advocacy of the doctrines and practices of a pure Christianity, as it came from the inspired lips of Christ and the Apostles.

It is impossible for works of this kind to prosper, without the constant exertions of their friends in obtaining subscriptions. Will the friends then of our enterprise make an effort to extend the circulation of the Visitor that its influence may be enlarged. Let it be remembered that it is the only paper devoted to that form of Christianity which we as a community of professing Christians believe answers to its original character. Will not then our dear brethren, and sisters too, aid us in a cause which we cannot but think is good, and which we think deserves their approbation.

We hope the German Visitor will not be forgotten. We need for it a large addition of new subscribers, and we believe they can be obtained by our brethren and sisters making a little exertion.

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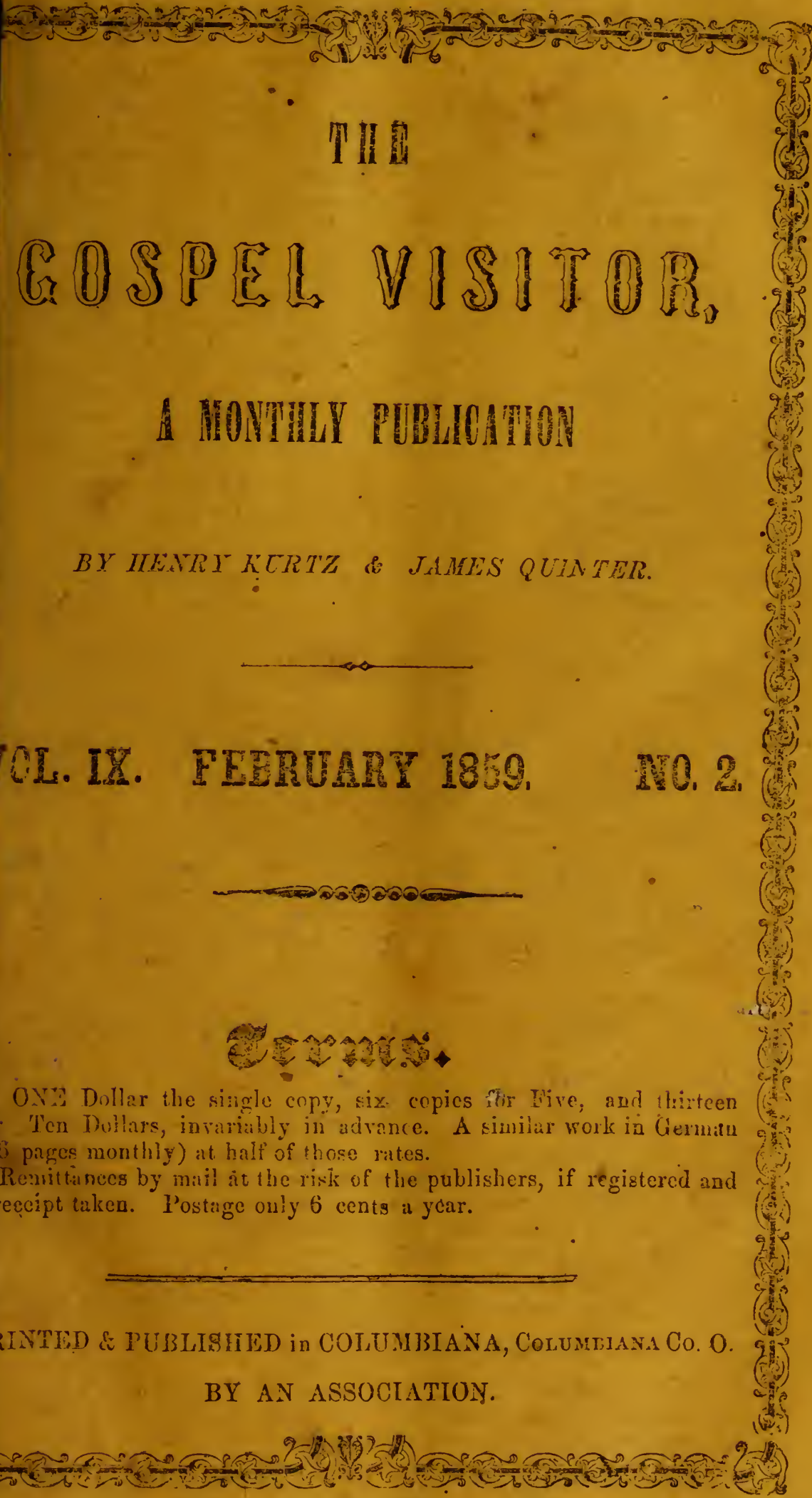
We again ask our friends to make some exertion for the Gospel Visitor, and send us as many names as possible, by the first of December.

All communications to the Gospel Visitor, whether on business of the paper or for publication, should be addressed to the "Editors of the Gospel Visitor, Columbiana, Columbiana Co. O."

HENRY KURTZ.

JAMES QUINTER.

Columbiana, Columbiana Co. O.
September 29th 1858.



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VOL. IX. FEBRUARY 1859.

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nen Platz finden im E. Besuch dieses Mo-
nats.

Ein andere Lektüre und Korrespon- denzen.

Das Fundus hore Ethel, "Meine
Gedanken nach H. Wack" das viel mehr
als erwartet war, und so eine später einge-
kommene Auf-
gabe, die nun in nächster
Nummer 1859 Platz finden sollen.

Letters Received.

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THE GOSPEL-VISITOR.

VOL. IX.

February 1859.

NO. 2.

THE WORD "THOUGHT."

"Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on." Matt. 6: 25.

When the ordinary meaning of the word "thought" as it now occurs in the use of the English language, is applied to this language of the Savior, it makes him prescribe a rule for us, which not only seems impracticable in itself, but which likewise seems to be a violation of other Christian duties. In the ordinary business of life, it seems impossible to observe the rule given by the Savior, if his words are taken in their present meaning. In accomplishing various objects which are not only lawful, but absolutely necessary, some forethought must be given them, and some preparations made beforehand to meet them.

When the common English translation was made, the word "thought" conveyed a very different idea to what it does now. It then commonly conveyed the idea which Dr. Webster has given under his ninth definition of the word "thought," namely, *solicitude; care; concern*. He gives the following example from Bacon: "Hawis was put in trouble, and died with *thought* and anguish before his business came to an end." In Shakespeare's *Julius Cæsar* the word occurs in a similar sense:

"If he love Cæsar, all that he can do
Is to himself, *take thought*, and die for Cæsar."

Here to *take thought* is to take a matter to heart so much as to cause death. Then we find that "thought" at the

time our English version was made, meant such a concern of mind that might cause death. The word "thought" then conveying such a meaning from its common use, the Savior's application of the word would be readily understood. It was at that time a correct translation of the original. The Greek word is *merimnao*, which is defined by Parkhurst to mean *anxiously careful* or *solicitous*. Dr. Doddridge translates the passage thus: "*Be not anxious about your life;*" remarking that the Greek word *merimnao* generally signifies an *excessive anxiety*. When the Savior's words, then, are properly understood, they will be found to interpose nothing in the way of that prudential management of our worldly affairs which seem to require some forethought.

There is in this precept of the Christian Teacher, when its inner or spiritual meaning is ascertained, something peculiarly adapted to counteract a cause of much misery to the human heart. Much perplexing anxiety of mind is often experienced from a fear of the future—from a fear of want, of famine, of sickness, of death, and of adverse occurrences in general. Now the Savior has forbidden his disciples to perplex their minds in this way. He had taught them the duty of prayer—He had taught them to look up to their heavenly Father for their daily bread. If then, after they had done this, they should be perplexed from an anxious care about the future, it would plainly show that they had not proper confidence in their Father in heaven. The course that the disciples of Christ are

directed to pursue, seems to be this: in connection, will explain themselves. They are to sow, they are to plant, they are to plow, and they are to perform their part of whatever kind of work or business they may engage in; they then should, in prayer, ask God's blessing on what they have done, and commit all into his hands, and give themselves no uneasiness about the results. If he cares for the birds and the flowers, how much more will he care for his own dear and adopted children? It is true, there may be troubles before us. "In the world," said Jesus to his disciples "ye shall have tribulations." Let us then daily have our hearts replenished with divine grace, that we may be prepared to meet every occurrence that we may be called upon in the providence of God to meet. But when we by anticipation of future troubles, make them distress us, we add to their ordinary amount. We are distressed from a fear of them while they are yet future, and when they come, we are distressed again. This is making unnecessary trouble for ourselves. To prevent this, was the design of the precept under consideration. "Sufficient unto the day is the evil thereof."

J. Q.

For the Visitor.

ON ELECTION, PREDESTINATION, FOREORDINATION, &c.

I was asked the question a few days ago, do the German Baptists (or Dunkers so called) believe in election, foreordination, &c. &c., my answer was they do believe all the Bible says about them. Then I was referred to (Acts 2: 23.) "Him being delivered by the determinate council and foreknowledge of God, ye have taken and by wicked hands have crucified and slain." I believe the scriptures taken

I think the following passage on the same subject, is a full explanation of the one above. "But those things which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled." (Acts 3: 18.) It will here be seen what is called determinate Counsel and foreknowledge of God in the 2d chapter, is called in the third, those things that God had shown by the mouth of all his Holy Prophets, concerning Christ and his sufferings. This defines the foreknowledge of God to be the knowledge which God has given by the Prophets, concerning Christ. The secret hid for ages, was that God would justify the heathen through faith. This was the mystery of the Gospel, that the Gentiles should be fellow heirs of the same body.

It was concerning this grand secret, which had been hid for ages, and which related to the justification or salvation of the heathen through faith, that the apostle speaks in the following language. "Of which salvation Prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time the spirit of Christ which was in them did signify, when it testified before-hand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you, by them that have preached the gospel with the Holy Ghost sent down from heaven; which things the angels desire to look into. (1 Peter 1: 10-12.) It was this same wonderful secret that the Apostle Paul speaks of, when he concluded his letter to the brethren at Rome: "Now to him that is of power to establish you according to my gospel, and the preaching of Jesus

Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith. (Rom. 16: 25, 26.) From this quotation, it is clear that Paul's gospel, the preaching of Jesus Christ, and the revelation of the mystery, all mean the same thing. I think the point is proved from what we have said, that the eternal purpose of God was to publish the gospel of Jesus Christ to the world, and that what the prophets said in relation to this matter, is what is called, in the scriptures, the "foreknowledge of God."

The gospel revealed to the Gentiles that they should be fellow-heirs, was the secret hid for ages, but now made known, and those chosen in Christ before the world to divulge this secret, are God's elect.

Now we come to the point, who are God's elect, and what is the object of their election? It is stated in Eph. 1: 4. That certain persons were chosen in Christ before the foundation of the world. These all admit, were God's elect. The question is, who were they? they are not named by the Apostle. He called them "us, and we." These pronouns occur often in the chapter. There are two positions taken on this point which I think are wrong. 1st. "us" and "we" are said to mean all the saints. The 2d position is, that they represent all mankind. If when the Apostle says, "he hath chosen us in him before the foundation of the world, he meant he hath chosen all the saints in him before the foundation of the world, it will make sense by reading it that way.

We will then, read the same verses again, and insert "all the saints," instead of "us." In whom also *all the saints* have obtained an inheritance (past tense) being predestinated according to the purpose of him who worketh all things after the Counsel of his own will, that *all the saints* should be to the praise of his glory, who first trusted in Christ. If *all the saints* first trusted in Christ, who trusted in Christ afterwards? none but saints ever trusted in Christ. The difficulty is to see how all that ever did trust in Christ trusted in him first, and that too in the days of the Apostles. We are not through yet, we will read a little further. In whom ye also trusted; after that ye heard the word of truth, the gospel of your salvation. If the word *we* in the 12 v. means, all the saints, then the Apostle tells all the Ephesians at the 13 v. that they also trusted in Christ, as well as all the saints. This would say that the saints at Ephesus were no part of all the saints. This shows that the persons of whom the Apostle was writing, who were chosen in Christ before the foundation of the world, could not be all the saints. The Apostle must have meant some other persons; he could not have meant the whole human family. We will try this idea by the same rule above.

It would read thus: In whom also *the whole human family* have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the Counsel of his own will, that *the whole human family* should be to the praise of his glory who first trusted in Christ. If the whole human family first trusted in Christ who trusted in Christ last? We have been laboring thus, to show that the Apostles and Prophets are the persons whom God has chosen for certain purposes.

Let us try the rule above, in whom also the Apostles and Prophets have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the council of his own will; that the Apostles and Prophets should be to the praise of his glory who first trusted in Christ, in whom ye, (the brethren at Ephesus) also trusted after ye heard the word of truth, the gospel of your salvation. To show that we are correct on this subject, we will pursue it a little further.

The Apostle says in the 9 v. "Having made known unto us the mystery of his will according to his good pleasure, which he has purposed in himself."

Here he uses the same word *us*, which evidently means the same persons, as the mystery was made to the same persons that were chosen in Christ before the foundation of the world. Now, if we can ascertain to whom the mystery was made known, we will settle the question in every unprejudiced mind. This we can obtain from the same letter 3 : 3-5. "By revelation he made known unto me the mystery; as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ; which in other ages, was not made known unto the sons of men, as it is now revealed unto the holy Apostles and Prophets by the Spirit. Then it is as clear as the noon day sun in all its glory, that the Apostles and Prophets are the persons to whom the mystery was revealed; who first trusted in Christ, and who were chosen in him before the foundation of the world."

Having now proved, that the Apostles and Prophets are the persons chosen in Christ before the world, they consequently must be God's elect, we shall now proceed to ascertain what they were elected for. We will let an inspired

man answer the question. "For this cause, I Paul, the prisoner of Jesus Christ for you Gentiles, if ye have heard of the dispensation of the grace of God, which is given to me to you ward; how that by revelation he made known unto me the mystery as I wrote afore in a few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ; which in other ages was not made known unto the sons of men, as it is now revealed unto his holy Apostles and Prophets by the spirit, that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel; whereof I was made a minister, according to the gift of the grace of God, given unto me by the effectual working of his power, unto me, who am less than the least of all the saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world, hath been hid in God, who created all things by Jesus Christ, to the intent that now unto principalities and powers, in heavenly places might be known by the Church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord. Eph. 3 : 1-11.

The above passage explicitly states the object of the election, namely, to make all men see what is the fellowship of the mystery, which was hid for ages, and is now made known to the Gentiles, making them fellow-heirs, and of the same body in Christ.

Well, says our Calvinistic friend I have another text. You will find in Rom. 9 : 13. "Jacob have I loved, but Esau have I hated." Now some people think that was written before the children

were born, but the quotation is taken from Mal. 1 : 2, 3, by the Apostle, and, was written only three hundred and ninety seven years before Christ. I have noticed some of our best authors, and they say a better translation is to quote "Jacob have I respected, and Esau have I slighted. Then how did the Lord respect Jacob, and slight Esau? Did he elect Jacob to eternal life, and reprobate Esau to eternal damnation. No, not one word of it. I will refer you to the 3d of Luke, where the genealogy of Christ is counted from Joseph up, through Jacob to Abraham, and unto Adam. And by turning to the first ch. of Matt. you will see that the genealogy of Christ is counted down from Abraham, through Jacob, to Christ. As Esau was the first born, it was his right, according to the usage of nations, in counting the lineage of kings and priests, to be counted in the lineage of Christ. But contrary to this custom, God slighted Esau, and counted the lineage of the Messiah in Jacob. God, then, respected Jacob, though the younger son, in causing the blood of Christ to flow in his veins, and slighted Esau in denying him this honor.

But God did not deprive him of this honor—by an unconditional Predestination. Esau voluntarily sold his birth-right, and as a free agent gave it to Jacob. We will prove this by referring you to Heb. 12 : 16, "Lest there be any fornicator or profane person, as Esau, who for one morsel of meat sold his birth-right. It was his birth-right to be counted in the genealogy of Christ. This he lost by selling it,—a free act of his own will. After he had done this, he could not regain it, though he sought it with tears. He bartered it away, and for this transgression, God slighted him, in inserting Jacob's name in the sacred genealogy.

But, it was said unto the mother of these children before they were born, "the elder shall serve the younger." This however did not mean the elder should be lost, and the younger saved, nor did this servitude take place in the person of Esau, nor for several hundred years after his day. As a proof of this fact, you will recollect, that after Jacob had served his fourteen years for Rachel and become wealthy, he was on his return to his own country, and was informed that he was about to meet Esau, at which he became alarmed, and sent presents to Esau to appease his wrath, for fear he might injure him. This shows that Esau was not Jacob's servant. But by turning to Gen. 25 : 23, you will see that the Lord did not indicate that the servitude should be in Esau's own person. But said the Lord, "two nations are in thy womb, and two manner of people shall be separated from thee, and one shall be stronger than the other people; and the elder shall serve the younger. You can see this to be merely a prediction to ancient Rebecca, relating to her descendants, and foretelling that the descendants of the elder child should be servants of the descendants of the younger child, and therefore furnish no support for the common theory of election.

But Paul says, "Hath not the potter power over the clay of the same lump to make one vessel unto honor and another to dishonor?" (Rom. 9 : 21.) Here I would observe, that when the potter is turning a vessel, if it should mar in his hand, it is not because he wills it, but because the clay is faulty, he then, has power, as it will not make a vessel to honor of the same lump, to make it over again into a vessel to dishonor as it may seem good to the potter to make it. You see the house of Israel is the clay,

unless men turn from their evil ways and obey the voice of God, he will make them vessels to dishonor. Paul taught this doctrine in his second letter to Timothy 2: 21.

"If a man, therefore will purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the master's use, and prepared unto every good work." This shows that the matter is conditional,—that if a man will serve God, he will make him a vessel to honor. Men are not wicked because God makes them vessels to dishonor, but he makes them vessels to dishonor,—as a punishment, because they are wicked. Much more might be said on this subject, but I will close for the present, hoping no one will trust to his election, without being obedient. But be servants of Christ, and continue faithful unto the end of your pilgrimage on earth, and eternal life is yours.

J K of O.

For the Gospel Visitor.

POPULAR ERRORS, AND DIVINE TRUTH.

That there are erroneous sentiments, prevailing to a great extent among professing christians, is evident, from the diversity of doctrine, and practice, observable among them. An imperfect conception, or mistake of judgement, whereby we assent to that which is not correct, is an error, and may in some respects, be fatal, to our spiritual welfare. That errors do find adherents, are progressive,—obtain attention, and find strong advocates, show that they are popular, and consequently, direct, the current of thought from the fountain of divine truth.

Men may sometimes be ignorant of, or have wrong views of scriptural truths,

that are not essential to their growth in grace; may not fully understand historic facts, recorded in the scriptures; or the secret purposes of God, in creation, providence, and grace; and yet be consistent christians, and live soberly, righteously, and godly, in this present world, and enjoy a comfortable hope of immortality, and eternal life.

But to mistake our christian duty, to be ignorant of the extent of the claims of the gospel, and our obligations to honor, and obey, the Lord Jesus, will certainly be attended, with irreparable consequences to our everlasting peace. It is therefore always desirable, as it is also our privilege, to know the truth, for the truth obeyed, and practiced, will make us free from condemnation and error.

Jesus is the way, the truth, and the life, and if we follow him, he tells us, we need not walk in darkness, but shall have the light of life: and the apostle John declares, if we say, we have fellowship with him, and walk in darkness we lie and do not the truth, but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his son, cleanseth us from all sin.

Every effort therefore, to instruct the ignorant, to enlighten those that sit in darkness, to combat error, in whatever form it may appear, in short, to contend earnestly for the faith, once delivered to the saints, becomes a christian duty, and commends itself to the favorable attention of all, that sincerely love the Lord Jesus. To accomplish, in a measure, an end so desirable, it may not, perhaps, be altogether in vain, to present some of them, by way of contrast, and leave them without comment, to the sober judgment of the discerning mind, to profit by the comparison.

Popular error.—Great earnestness, and zeal, for the salvation of the soul, and the concerns of religion, are unnecessary.

Divine Truth.—Give diligence, to make your calling, and election sure.—2 Pet. 1: 10. Strive to enter in at the strait gate, for many I say unto you, will seek to enter in, and shall not be able. Luke 13: 24. Forgetting those things which are behind, and reaching forth to those things which are before, I press toward the mark, for the prize of the high calling of God, in Christ Jesus. Phil. 3: 13, 14.

Popular error.—It is impossible, to live up to the Gospel requirement.

Divine truth.—I can do all things, through Christ which strengtheneth me. Phil. 4: 13. I have fought a good fight, I have finished my course, I have kept the faith. 2 Tim. 4: 7. My grace is sufficient for you. 2 Cor. 12: 9.

Popular error.—Our moral duties fulfilled, are sufficient for salvation.

Divine truth.—This is eternal life, to know thee, the only true God, and Jesus Christ whom he hath sent. John 17: 3. He that saith, I know him, and keepeth not his commandment, is a liar, and the truth is not in him—but whoso, keepeth his word, in him is the love of God perfected. 1 Jno. 2: 3, 4.

Popular error.—It is not derogatory to the Christian character, to conform to the customs of the world, in what is not positively sinful.

Divine truth.—I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service, and be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is the good, and ac-

ceptable, and perfect will of God. Rom. 12: 1–2. Only, let your conversation be, as becometh the Gospel. Phil. 1: 27.

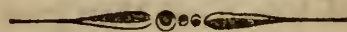
Popular error.—Every one is privileged to do as he may feel, if he feels it his duty to obey the commandments, he ought to do so, and if he does not feel it his duty, God will be satisfied without his obedience.

Divine truth.—If ye love me keep my commandments. Jno. 14: 15, 21. Though he were a son, yet learned he obedience by the things which he suffered, and being made perfect, he became the author of eternal salvation, unto all them that obey him. Heb. 5: 8, 9. And he gave some apostles, and prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. Eph. 4: 11.

Popular error.—There are many ways to heaven, some get there by one way, and some by another, like travelers on the different roads leading to a city.

Divine truth.—God employs different means, or ways to bring us to Christ, but there is but one way, through Christ to God. No man can come unto me, except the Father which hath sent me, draw him. Jno. 6: 44. I am the way, and the truth, and the life, no man cometh unto the Father, but by me. Jno. 14: 6. One Lord, one faith, one baptism. Eph. 4: 5.

A friend to truth.



Obedience.—Those that do the will of God heartily, will do it speedily: while we delay, time is lost and the heart hardened.—*M. Henry.*

FOR THE VISITOR.

THE POWER OF GOD'S WORD.

"Where the word of a king is there is power." Ecclesiastes 8: 4. Immeasurable power belongs to God, and his word, the organ of all creation. Who dwelling in unapproachable light, and ineffable glory, speaks language clothed with power, and instantly creation begins. The word pervades immensity, bringing into being innumerable systems on which are engraved the matchless excellency and perfection of the divine original. And with such surpassing beauty and order, that they have maintained their well directed courses for unnumbered ages without derangement. And at every advance of motion, carrying the impress of the power of the word, which sent them on their errand to reflect honor and glory on the great Founder.

And notwithstanding God may blot them out of existence, and supply their places with others according to his pleasure, yet it is necessary for man to come down to this chamber of nature, this abiding place of human realities, and meditate profitably in his sphere of bodily and mental action, upon the empire of truth and her myriads of performances;—upon what the word of God has achieved since he garnished the heavens with his spirit, and caused it to move upon the liquid element, and divisions to be made suited for the habitation of man and brute.

The King spake, and man was formed a living monument of the power of his word. The same man was invested with dominion over God's noble works. The word of the King then goes forth to his subject, man, "Touch not that which I command you to refrain from, or thou shalt die." But man regardless of the word of the King, tampers

with the interdicted fruit, and death as denounced follows, entailing on all his race, banishment from that beautiful abode and peaceful presence of the King.

Yet Omnipotence interposes for good, and provides for his rescue, and promises salvation. He raises up an Abel, a true representative of his church which was to be built up with power. And when the earth had become very corrupt, he raised up Noah, and "to him the word of the king was delivered, and he said, "build for thee an ark and provide for thy safety, and for all those that I shall give thee." The power of his word was awfully displayed in the overthrow of the wicked by the flood. And various circumstances in the history of Abraham show the power of the word of the great King, especially his wonderful dealings with the patriarch concerning his son Isaac. The power of his word was also witnessed in the destruction of Sodom and Gomorrah. Thus we can discover that the language of God is clothed with power to accomplish his designs.

And when we descend down the stream of occurrences, and observe the links of the great chain of events which binds the former with the present dispensation of mercy, we cannot fail to notice many striking incidents of the power of his word or language, and more especially when he, who was robed in glory, and swayed the sceptre over the inhabitants of heaven, and marshaled all the stupendous orbs of light, left his royal dominions, and descended to this sphere of mortality to undertake man's redemption. He came in the fulness of time, with an uncommon measure of power, and dethroned his satanic rival and established his kingdom of peace and righteousness, and commenced his wonderful opera-

tions to reform men. By the electric touch of his word he quickened souls spiritually dead, bringing them back to their God, to enjoy again the favor of communing with him. The soul of the sinner may now become assimilated to God in its moral nature, a result produced by the wonderful power of his word. The mind of man will be led to adore and wonder at the praiseworthy deeds of that glorious personage, whose majestic voice was uttered on so many occasions, and producing such astonishing results. We may instance the case of the storm when a wild and infuriated sea bearing on its bosom a multitude of vessels, and among them one in which our Lord and Redeemer was sleeping; and when the sea was in great commotion threatening immediate destruction, and when the disciples were concerned for their safety, and approached their master awakening him, saying, "Lord, save us, we perish." The King arose, and speaking to the raging elements said, "Peace be still." Then instantly all is hushed to silence, the fears of the little band of believers are removed, all is well. He that rides upon the storm, and maketh the clouds his pavilion, has interposed for our deliverance. He spake with authority as never man spake, and all things had to obey him. It was the word of a king, and in it there was power.

The saying at the head of our article holds good in regard to earthly kings, who may with the insignia of royalty, sit georgeously in palaces, and send their commands to their thousands of subjects, and obedience of them is required without regard to circumstances, because the word of their king is gone forth with such arbitrary power that they dare not resist it, for if they do, they will incur the penalty of the laws

Then if an earthly ruler must be obeyed, how much more readily should he be obeyed that speaketh from heaven, whose voice once shook the earth when millions stood in awe beholding Sinai visited with supernatural manifestations of power, when Moses an humble and meek servant of God was to receive from his King laws to govern the commonwealth of Israel for a period, at the expiration of which an infinitely greater lawgiver was to appear to rule and govern earth's teeming millions of beings.

And then to form some feint idea of the vastness of the power, go with the meek Nazarene to Bethany, and see him and a procession of mourners come near the grave of a loved one, weeping as he did, being moved by the entreaties of a Martha, whose brother was dead and buried. Jesus calls with a loud voice, "Lazarus, come forth"! The word went down into the tomb, wakes up the sleeping dead, and life enters the body, it moves and comes out of the dreary cell, and stands before an astonished and gazing crowd, a living witness of miraculous power.

Such instances should impress all men with the solemn obligation they are under to obey and not resist the authority of the King with whom we all have to do. The Psalmist teaches us that God's word "is a lamp to the feet and a light to the path." And it is said that "the path of the just is as the shining light, that shineth more and more unto the perfect day."

D. B. K.

Blest are the men that keep thy word,
 And practice thy commands;
 With their whole heart they seek the Lord,
 And serve thee with their hands.
 Great is their peace who love thy law;
 How firm their souls abide!
 Nor can a bold temptation draw
 Their steady feet aside.

For the Gospel Visitor.

REMARKS ON 1 Cor. 6 : 1-8.

Dear brethren: Permit me to communicate a few thoughts on (1 Cor. 6 : 1-8.) The brethren have already said much through the "Visitor" on the subject, but neither of the communications have fully expressed my views. I therefore offer a few ideas with my brethren on the passage referred to, hoping we may arrive at the proper meaning of the apostle.

It appears the cause of difference arises from the words, "least esteemed." Brethren, I believe the apostle meant just what he said, and said just what he meant to say. It is evident that the apostle reproved the brethren for "going to law before the unjust." (v. 1.) and "before the unbelievers," (v. 6.) And he also assured them, "that the saints shall judge the world" (v. 2,) "that they shall judge angels." v. 3.) Hence, it is evident, that he did not mean any out of the church, where he said; set them to judge who least esteemed in the church." (v. 4. How inconsistent for Paul to say to the brethren, you shall judge the world, and angels, and at the same time say, set of them the world to judge your matters &c.

Now dear brethren, the position I have taken is, that when the apostle said, "set them to judge who are least esteemed in the church," he meant those in the church, and not those out of the church, for then he says saints will judge. It is for us to know, who are least esteemed in the church. I answer, *those who are not most esteemed.* Who are those that are most esteemed? I refer to (1 Thes. 5 : 12, 13,) and read, "And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you.

And to esteem them very highly in love for their work's sake. (See also Heb. 13 : 7, 17, 24.) (1 Tim. 5 : 17.) "Let the elders that rule well, be counted worthy of double honor, especially they who labor in the word and doctrine."

From these scriptures, it is very evident that the elders and teachers who labor faithfully in word and in doctrine, are those whom Paul would have the church to esteem very highly in love, for their work's sake. And of course it follows that those who labor less in word and in doctrine, with the deacons and laymembers, *are less esteemed.* Whose judgements notwithstanding, in matters to be adjusted, may be as good (and perhaps better) than those who labor much in word and in doctrine. Therefore, the apostle says to the Brethren, Set them who are least esteemed in the church to judge. He would say, do not set your faithful, and useful brethren for the ministry in word and in doctrine to judge in matters of strife and controversy. Now I think the apostle's reasons for advising thus, are so plain, and easy to be comprehended; that we need only reflect, and with some of our sad experience we shall be enabled to understand them fully.

It is a truth that cannot be denied, that wherever there occurs a case of any kind in the church to be adjusted, there are parties, and, indeed, the very fact that there is a difference between brethren, is an evidence of the existence of parties. While brethren are perfectly joined together in one mind, and judgment, and all speak the same thing, there can be no case for adjustment. These parties are always influenced by circumstances. They may be weak; they may be very strong; they cannot be less than two; but circumstances may be such as to involve the body of the Church. In all cases,

one part is in error, in many cases both are wrong. In almost all cases, the party against which judgment is rendered, feel themselves aggrieved. And if the brother, or brethren, who were set to judge the case, were brethren who labored faithfully and successfully in word and in doctrine, in all probability their usefulness in the ministry with that party (and often with their children too) is curtailed for the remainder of their life. My experience in this is not very extensive, (though I have not passed along in the ministry of the word, without tasting some of these dregs,) but my observation is considerable. And I am sorry to say, that I know cases where faithful ministering brethren were called in churches, and set to judge matters in dispute, who discharged the duties thus imposed upon them faithfully, and by so doing, their usefulness in the ministry, with a large portion in that church (and out of it) is curtailed, while the present generation continues. All of which would have been averted if the apostle's injunction "Set them to judge who are least esteemed in the church," had been adhered to.

The society of friends (or Quakers) understand this well; one of them remarked to me, "under no circumstances do we set one of our public friends to judge a case in dispute." So ought the brethren to do, so I believe the apostle meant when he said "set them to judge who are least esteemed in the church." Not that ministering brethren should avoid bearing a share of the burden, but "that the ministry be not blamed."

I have never known the brethren at the yearly meeting to appoint a committee to investigate matters of dispute, but what the brethren were always selected from among the ministry; and if possible from among the elders. It

never meets my approbation; and I am inclined to think if Paul were present he would say, is it so that there is not a wise man among you; no, not one that shall be able to judge between his brethren.

This dear brethren, I believe was one reason why the apostle would not have those who should be most esteemed in the church to be set to judge between these brethren, lest their usefulness be curtailed or perhaps wholly destroyed.

Another reason; I believe the apostle would guard against giving place to the devil, in tempting those whom they should "esteem very highly in love for their work's sake." Not to think of themselves more highly than they ought to think. The apostle with the discernment given him, no doubt saw that some men blest with the gift of speech (as some are) who could speak eloquently; and with power, whom all wished to hear, and admire, could not have committed unto them for adjustment all matters of dispute, without being exalted in their mind, and become proud, and work out their ruin, and thereby destroy their usefulness in the ministry &c.

Is it not evident brethren, that the spirit of referring matters of judgment to the elders or the bishops in the churches was the very beginning of the apostacy, and was no doubt one of the mysteries of iniquity, which was working already in Paul's day. We read in history that there was a rivalry between the bishops of Rome, Alexandria, Antioch, and Constantinople; all royal cities, and each striving for supremacy. By and by it became to be a custom that when disputes occurred between the bishops or ministers of the dioceses, the bishop of Rome, as being the most prominent, and the most powerful, was selected to

be umpire, and to decide their controversy. This being in direct opposition to the advice of the apostle, to set them that are least esteemed in the church to judge. *Not the Bishop.*

By and by bolder claims were put forth, and as early as at the council of Ephesus, A. D. 431, the legate of Celestion, the then existing pope, made the statement, "A thing is undoubted that the apostle Peter received the keys and the power of binding and loosing; and Peter still lives and exercises power in his successors, even at this day. About twenty years after this. Pope Leo said, "As being the see of the blessed Peter, the pope is made the head of the world." Then Hilary, we read, the successor of Leo, accepted the title, in the fifth century, of successor to Peter, to whom the keys of the kingdom belong. Pope Gelasious said, there are two authorities by which the world is governed, the pontifical and the royal, and in divine things, it becomes kings to bow the neck to priests, especially to the head of priests, whom Christ's own voice has set over the universal church. And pope Symmachus, when presiding at a Roman council, accepted the defence set up for him by Ennodious, that the pope was judge in place of God, and could himself be judged by no man. And finally, we read that Justinian in his code and seventy years afterwards Phocas, the Emperor, in his decree, constituted the pope the great head and ruler of the church universal, and commanded all men to obey his behests, or to be punished with imprisonment, confiscation of goods, exile and death, in case of disobedience or dissent.

Brethren, thus the apostasy was ushered in, by reversing the apostolic injunction, in setting those whom the church should have esteemed very high-

ly in love for their work's sake, to be judges in all things. If the apostle's admonition had been adhered to, all the evil that followed the departure from it, would have been averted.

Thus dear brethren, I have briefly given my conclusions, and the premises from which I have drawn them. Repeating again, that I believe that Paul meant what he said, when he said, "set them to judge that are least esteemed in the church" Which evidently means the wise brethren in the church, but *not in the ministry.* And I believe his meaning was right. I also believe it would be better for the church now, not to appoint our ministering brethren to judge all matters in dispute, and thereby diminish their usefulness.

D. P. S.

Double Pipe Creek Md. Dec. 14, 1858.

CHRISTIAN MISSIONS.

"CHRISTIANITY is a missionary enterprise. The adorable Redeemer was a missionary. His apostles trod in his footsteps. The early Christians, dispersed abroad by the providence of God, carried with them the good news of salvation. They believed that the injunctions of their ascended Lord were as obligatory upon them as they were upon 'the eleven.' They inscribed upon their banner the memorable instruction: 'Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo! I am with you alway, even unto the end of the world. * * * Go ye into all the world, and preach the Gospel to every creature.'

"This command is imperative upon every one that has named the name of

Christ. They are to 'teach' and 'preach' the Gospel, as Pastors, Evangelists, Home and Foreign Missionaries, Colporteurs, Conductors of the Religious Press, as Parents, Bible-class and Sabbath-school Teachers, as Bible and Tract Distributors, in all ways, as God gives them the ability and opportunity. The Gospel is to be taught and preached; the *whole* Gospel—not an emasculated Gospel; not such portions only of the true Gospel as men are willing to receive. The Gospel is to be inculcated upon 'all nations'—the accessible part of every nation; not a selected nation, or selected portions of a nation merely, where it is easy, convenient, and safe. Not alone in China, in Hindostan, in the islands of the sea, in the free States of the American Union, but in all countries; in the slave States as well as in the free States; among the Indian tribes, not omitting the Choctaw and Cherokee nations. They also are to have a full, unadulterated, free Gospel preached to them.

"Among the slaves and the slaveholders, the Gospel, as it came from its divine founder, is to be preached without concealment or compromise. Wherever God opens the way, it is to be preached, and preached faithfully, whether human enactments authorize or forbid it. As Christians, we are to disregard all geographical lines and distinctions. 'The field is the world.' It belongs to Christ, and his word is not bound. His followers are to remember that his commands constitute the 'higher law;' that they are to be obeyed at all hazards, and if human enactments come in conflict with the divine statutes, human enactments are to be trampled under feet. They are not to be resisted by force of arms, but simply *disobeyed*. The Christian, obedient to his Lord and Master, but

disobedient to those who usurp his prerogative, is to refuse all obedience to enactments that are in conflict with the divine code, and accept whatever punishment may be inflicted; saying, with the apostles when they were forbidden to teach as Christ had instructed them: 'Whether it be right in the sight of God to hearken unto you more than unto God, judge ye; for we cannot but speak the things which we have seen and heard. * * * We ought to obey God rather than men.'

"Nothing is to be taught as the Gospel which is not a part of it. The 'good tidings,' as they came from the lips of the divine founder of Christianity and the writings of his inspired apostles, without addition or subtraction, is to be uttered and circulated by the tongue and the press, without hesitation, fear, connivance, or mutilation. It is to pervade the whole land and the whole world like the atmosphere and the sun. 'For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.'

"The Christian teacher, be he a minister, Sabbath-school teacher, missionary, colporteur, editor, or private Christian, is to go forth in the name of the Great Captain of his salvation among his fellow-men, among gain-sayers, opposers, enemies of the truth, and 'lower law' men, wherever he has opportunity, as a soldier of the cross, faithful to his marching-orders: 'Thou shalt say unto them, Thus saith the Lord God: Be not afraid of them, neither be afraid of their

words, though briers and thorns be with thee and thou dost dwell among scorpions ; be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house. And thou shalt speak my words unto them, whether they will hille hear, or whether they will forbear.' * * * 'Speaking the truth in love.'

An extract from the report of the American Missionary Association.

For the Visitor.

THE KISS OF CHARITY.

My loving brethren : I see in the 11. No. of the Visitor, Vol. VIII., page 344., a query on the salutation of the Holy Kiss, with your answer. I can say, I am well satisfied with your answer as far as it goes. But I think that something might be said on the subject of the authority and binding power of that ordinance. You have well answered, that it "should be observed by all who profess to follow the directions of the Holy Ghost, as they are contained in the sacred scriptures. It should be practiced by christians when they meet at their meetings for worship, and when their performances call for special manifestation of love and union." This is excellent. But when does the performance of it in worship, call more loudly for a manifestation of love and union, than when the brethren come together to commemorate the Lord's ordinances, such as feetwashing, the supper and breaking of bread ?

We have evidently some traces in the proceedings of the Saviour, in that last night in which he was betrayed, from which we may infer that he himself practised it at that time. For immediately after Judas had gone out from supper, while they were eating, and it does

appear from a close comparison of the Evangelists, that it was before even he broke bread, that Jesus said, "A new commandment I give unto you, that ye love one another, as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." John 13 : 34, 35. I think from this passage, a strong inference can be taken, that the Saviour here practised the Holy Kiss, or what might be said in other words, the token of love, which the Holy Kiss evidently is, when he said, "by this ;" by what ? there must have been something, that the disciples could see and comprehend, as the actions of love were not just then in practice. We must thus conclude that he had reference to the token of love, which the Saviour, and the disciples showed when they embraced, and kissed one another. He must have meant that, when he said, "by this shall all men know that you are my disciples."

Now as the apostles knew that the expression of the Saviour on the subject recorded by John, was not as definite as it might be, they supply the deficiency, as it was their duty, and give it in a solemn charge, in their epistles, that the children of God, should "greet, or salute one another with an Holy Kiss." Rom. 16 : 16 ; 1 Cor. 16 . 20 ; 2 Cor. 13 : 12 ; 1 Thess. 5 : 26 ; 1 Peter 5 : 14, "Greet ye one another with a kiss of sharity." This evidently makes it a very strong command from the apostles. But had they authority to command ? To them the Saviour says, "he that heareth you, heareth me ; and he that despiseth you, despiseth me ; and he that despiseth me, despiseth him that sent me." Luke 10 : 16. Again, "Verily, verily, I say unto you, he that receiveth whomsoever I send, receiveth me." John 13 : 20.

Again, "For I have given unto them, the words which thou gavest me: and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me." John 17: 8. This shows that the Saviour hath given to his apostles the words, which God his father gave him, & he when he promised to his disciples the comforter, says, "When he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak:" John 16: 13. "And he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." 14: 26.

So then as the Saviour gave unto them his word, and the Holy Spirit, to bring those words into their remembrance, it is no wonder, that they have repeated this ordinance of the holy kiss five times, in their epistles, as a solemn charge, that the children of God should observe it.

The above should be testimony sufficient, to show from what authority it came. But as to the time when, and place where it was to be practised. This seems to me, has been given in the answer to the query, to which I will try to bear some testimony, by question and answer. Where will it be most suitable, and where will it comport most with the spirit of God, to give to the brethren the "Kiss of Charity," or the Holy Kiss?

It seems quite reasonable that when the brethren have received an applicant for baptism in counsel, and the same is baptized, that then is a suitable time for the administrator first, and then the brethren, to receive such an one with an holy kiss. And, second, when the brethren come together to break bread, and after they have examined them-

selves, and are now about to wash one another's feet, according to the command of the Lord, that they now engage also in greeting one another with an Holy Kiss. So when they enter upon the solemn ordinance of breaking of bread, it is not unreasonable, and certainly not out of place, to give each other the Holy Kiss of love, as a token, that they are willing to suffer one for another, for the Saviour's sake, and to be true to their calling, while they live on this earth.

But it seems that those institutions rather indicate, and carry in their very nature, something, that would require a token of love to go with them, and accompany them throughout. And just so it would seem reasonable at every other reception, both at election of officers of the church, and when backsliding members are again, on their repentance received into the church. It is true, this answer I give, not by positive command, but rather "by permission;" for it seems to be agreeable to the Spirit of God's word, and especially to the spirit of brotherly LOVE.

Who that has the true brotherly love, could for a moment hesitate to give the Kiss of charity and love to his brethren? But it is sometimes said, that when a brother walks disorderly, or had something about him that we could not like so well, that then it would be wrong to salute him, and especially when our feeling was not good toward him. We cannot think that it would be wrong, even when we know that our brother was at ill-will with us, provided we have had no opportunity to reconcile matters, for we see that the Saviour did not withdraw from the traitor.

But if a brother walk disorderly, or trespass against you, then, there is an order in the word of God, by which to

get him right again; and if he will not hear, then he is to be expelled. And not until then, ought we to withdraw ourselves from him, in saluting him. But if he will hear, then we must forgive him, and suppress our feeling that we have had against him, which may have been something of our own old sinful nature, which by all means ought to be brought to death.

Then if it should be so, that we would have an ill-feeling against some of our brethren for something which they could not help, and for which they are not to blame, then I think we ought to deny ourselves, and suppress the passion and ill-feeling that is in us, and do the command of God, rather than cultivate and build up the passion of ill-feeling in us against our brethren: and I think it will have a most salutary effect against the old man of sin that is in us. And then two ends will be accomplished; — the one is, we have obeyed the commandment of God. And the other is, and a happy one it is for us, we have crucified the old natural affection of the old man of sin. This work followed up, is what will bring us eventually to the full sanctification of body, soul, and spirit. May God grant that we may all attain unto this.

The above I have given by request, in my plain common way, and if you think it worth a place in the Visitor, you can give it publicity.

J. K.

For the Gospel Visitor.

CHRISTIAN COUNSEL.

We must avoid detraction and do our alms deeds with simplicity. We should be innocent and without disguise, so shall we be like an infant who knows no malice. For malice destroys the life of

man. Let us see that we speak evil of none, nor willingly hear any one speak evil of any. For if we observe not this, we also who hear, shall be partakers of the sin of him that speaketh evil, by believing the slander; and we also shall have sin, because we believe him that speaks evil of his brother.

Detraction is a pernicious thing—a troublesome evil spirit, that never continue in peace, but is always in discord. Wherefore refrain thyself from it, and keep peace evermore with thy brother. Put on a holy constancy in which there are no sins, but which is full of joy; and do good by thy labours. Give without distinction to all that are in want, not doubting to whom thou givest. But give to all, for God will have us give to all of all his own gifts. They therefore, that receive shall give an account to God both for what they received and for what end. And those that receive without a real need, shall give an account for it, but he that giveth shall be innocent, for he has fulfilled his duty as he received from God, not making any choice to whom he should give, and to whom not. And this service, let us try and do with simplicity, and to the glory of God. Let us keep therefore this commandment according as it is delivered unto us, that our repentance may be found to be sincere, that we may keep our hearts pure.

P. M.

For the Visitor.

A WARNING TO THE WICKED.

There are but two ways. You must either travel the one or the other. The one leadeth to life eternal, and the other to everlasting destruction. The Savior said, "Except ye repent, ye shall all likewise perish." Oh! sinner, are you willing to be banished from the

presence of the Lord, and the glory of his power? The case is plain. You must repent, or you must forever perish. Tell me, is it your desire to take up your abode with the devil and his angels in the lake that burneth with fire and brimstone, where the beast and the false prophets are, and from whence the smoke of their torments ascendeth for ever and ever? Oh! awful, awful, thought! We also find in our Bible that the wicked shall be turned into hell and all the nations that forget God. Let me tell you, if you die in your sins, where God and his Christ are, you never can come. Are you willing to follow the fashions and maxims of this world any longer? Oh! I would say in the language of the Savior, "how can you escape the damnation of hell?" If you follow the devil here, you must follow him in yonder world. Let me tell you, you have no promise in God's word, unless you follow him in all his commandments; for he has said, "He that has my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." Ye are my friends, if ye do whatsoever I command you. My dear friends, with me to the bar of God, the time will soon come that we must leave this world. And the day or hour in which the Son of man cometh, no man knoweth. Let us then be up and a doing. This is the advice of your unworthy brother.

Young men, how can you turn your face,
From such a glorious Friend;
Will you pursue your dangerous ways?
O, don't you fear the end?

Young women too, what will you do,
If out of Christ you die?
From all God's people you must go,
To weep, lament, and cry.

J. B. M.

For the Visitor.

MIDNIGHT MUSINGS.

"How slowly the night rolls away." These words fell upon our ears from the lips of a poor sufferer in the lonely hour of midnight. They are still fresh in our memory. We recollect as we listened to his short breathings, and saw him writhing under the anguish of disease, how our mind ran out upon the world, and visited the lonely cabins, gloomy prisons, and dark cells of the sick and dying. We thought how many voices in the loneliness of that hour were exclaiming with sorrowful hearts. "How slowly the night rolls away!" Yes with intense anxiety, they watch the windows, if possible to catch the first faint streaks of the morning light. One who has watched by the bedside of suffering humanity, through the long still night, when the great heart of the world is hushed to repose, and the solitude of death casts its gloom upon the bosom of nature, can tell the solemn import of the words uttered by this afflicted being, as he grappled with the strong arm of disease, and endeavored to ward off the keen pointed shafts. The mother who watches with sleepless eye over the couch of her dying infant, child exclaims in sorrow, "How slowly the night rolls away." The storm tossed mariner who is nearing the port of his native home, and already in imagination hears the voices of loved ones hailing his name, exclaims, "How slowly the night rolls away!" The traveler who has for many a long and tedious day, urged on his steps towards home as he lies down to rest a few days journey from his little cottage, in the solitude of midnight, and thinking of his dear wife and prattling children, exclaims, "How slowly the night rolls away!" The Christian who has battled with the storm of this life for many a long year,

till his locks have become white in his Master's service, in looking out upon future happiness that awaits him, and who desires to depart in peace to dwell with his God, exclaims with enthusiasm, "How slowly the night rolls away!"

B. S.

Ridings, O. August 31st, 1858.

THE PAPAL ABDUCTION.

(The following articles contain an account of the efforts made by the parents of Mortara to obtain their child. The case was this: On the 23d of June last, in Bologna an important town in Italy, a Jewish boy named Mortara, about six years old, was kidnapped from his father's house. The plea offered in justification of the act was, that the child had been baptized five years before by his nurse—a Catholic, into the Roman Catholic faith. Since that time the father has used every exertion to regain the child. But those having charge of him have removed him from place to place to prevent the parents from getting him.

This case of ecclesiastical kidnapping is more fruit of Romanism, and should call forth the disapprobation of the Christian world. The Jews are not the only nation that is interested in this outrage; humanity in general is wronged by it, and the liberty of conscience put in jeopardy. Large meetings of the Jews have been held in various parts of Europe, and in several cities of the United States, and efforts have been made to solicit the interference of the various Christian powers with the Papal Government to obtain redress for the distressed Mortara.

The Government of the United States has been solicited to make an exertion in behalf of Mortara, but it declines doing any thing in the case. (Lds.)

When we first read the story of a little Jew boy having been abducted by Catholic priests, in Bologna, under the most miserable of all pleas, that his nurse had had him privately christened in his infancy, we supposed, if there was any truth in the story, that the matter would be speedily righted by the restoration of the child to its parents. But such is not the fact. Further accounts not only confirm the truth of the story, but represent the facts as being worse than the original story made them. It appears by an article in the *Carriere Mercantile*, of Genoa, that the ailing father, having arranged his af-

fairs in Bologna, started a second time, in company with his wife, for Rome, in search of their lost child. On arriving there, they found that the child had been removed to Alatri some fifty miles farther off, whither the parents immediately followed. On arriving at Alatri they procured the services of a woman to guide them to the residence of the rector, who was absent at mass at the time. Leaving his wife at the rector's house, the father went to meet the rector on his return with the boy. The rector was accompanied by a brother of his, and when the father approached the gate of the church they slammed the door in his face. They then left by another street, dragging the child after them, who from time to time turned round to look at his father, and struggled to get away that he might go to him. Mortara then returned to the rector's house, where for two hours he waited the sons return, but to no purpose. They were watched by gendarmes, their passports were taken from them; the story was started, and believed, that the parents had come there to murder their child. They were finally ordered to leave the town in two hours, and they accordingly left for Rome. At Rome the Secretary of State promised the mother that she should be permitted to see her child. He was recalled to Rome, where on the 11th of October she was informed that the rector had just arrived with the boy. The mother thus describes the interview in a letter to a friend at Bologna.

"This morning I and my husband went to the Catechumens, and they told us that the rector and my dear child has just arrived; we mounted the flight of steps, and very soon after that we had our darling Edgar in our arms. As for me I kissed him over and over again, weeping and sobbing; whilst he au-

answered my kisses and embraces with his whole soul; greatly excited and shedding tears, the little fellow struggled between his fear of those who have him in their power and his immense love for us, but this at last triumphed. He cried out quite loud that he wanted to go home with his parents to his brothers and sisters. I told him to remember that he was born a Jew as we were, and that it was his duty always to remain one. He answered, 'Yes, dear mama, I shall always take care to say the Shema every day.' I added, that we had come to Rome to see him again, and that we should not leave the city without him, at which he appeared glad and happy. All this took place in the presence of the rector and of his brother and sisters."

This whole transaction is one of the most high-handed that Popery itself could be guilty of. Under such a state of affairs the family relation has no sanctity. Family ties are liable to be sundered at any time, and this too, under the sanction of the Pope himself, for by the latest arrival from Europe, we learn that "Letters from Rome assert that all the great Catholic powers had addressed remonstrances to the Pope for the release of the Jewish boy Mortara. The Pope replied that the boy's return to his parents was impossible."

Here we have another illustration of the truth of the maxim, that "Popery never changes." But the end of this affair is not yet. The state of society, even in Europe, is different now from what it was in the dark ages, and the Pope may yet find that a nest of hornets has been stirred up by this affair, that will give him no peace until the child is restored to his parents.—*Christian Secretary.*

M. GUIZOT ON THE BIBLE.

There is no profounder philosopher, no abler statesman in France, than M. Guizot. At a meeting of the Protestant Bible Society of France, just held at Paris, M. Guizot, who presided, delivered an address on the labours of that body during the past year. After stating the activity of the society continued unabated, he called the attention of his hearers to the fact that, notwithstanding the attacks made on the objects of the society, and the means which it employed, it made no reply, but quietly and steadily pursued its course. He said:

"Is it solely moderation, prudence, or even fear of entering into a defence of its conduct, that induces it to remain impervious to such attacks? No, gentlemen, a higher and more Christian motive regulates our acts. We have full faith, on the one hand, in the Divine origin and inspiration of the Holy Writings; and we believe, on the other, in their efficacious action and salutary influence on the human mind. These two convictions are intimately connected together. How is it possible not to believe in the moral efficacy of the Old and New Testaments when their Divine inspiration is once admitted? How is it possible not to have confidence in their action on man when once their emanating from God is not denied? If you ever meet anywhere with doubt as to the moral efficacy of the Holy Books, or with hesitation or lukewarmness in disseminating them among mankind, be perfectly certain that what is wanting is faith—firm and enduring faith in their Divine origin. Whoever believes God to be really present, acting and speaking in these Writings, cannot be averse to men hearing his Divine voice, and feeling its influence in their souls. We

are not ignorant of the difficulties which may arise in reading and studying the Bible, nor of the abuse which may be made of part of its contents. We know the obscurities and problems which the learned may meet with, and the inconveniences which prudent men may apprehend from them; but these are only the embarrassments arising from human knowledge, and from the condition of human infirmity. Above such embarrassments and inconveniences towers the Divine character of the Holy Books, and the Divine breath which fills and animates them. The monument is sometimes difficult to penetrate into and to explain, but God is everywhere—everywhere makes himself seen, heard, and felt; and athwart all obscurities and all difficulties, the continual spectacle of the presence and actions of God, the constant echo of his voice, cannot fail to move, enlighten, and dominate mankind. No doubt, even among the populations where it is most assiduous and general, the reading of the Sacred Writings does not overcome—far from it—and the bad passions of men; it does not prevent all errors and all faults. Man remains full of weakness and vice, even when he knows himself in presence of God. But the habitual reading of the Holy Books preserves nations from the greatest of perils—it prevents them from forgetting God. It possesses the virtue of causing God to be for them, not an idea, a name, a system of philosophy, the secret of an enigma, but the real and living God, under whose eyes they are constantly, amid the conflicts and trials of the world. A great proof of this has been given in our time, and is being continued in our presence. Christian faith has been and is still, very fiercely and obstinately attacked. How many efforts have been, and are still made,

how many books, serious or frivolous, able or silly, have been and are spread incessantly, in order to destroy it in men's minds! Where has this redoubtable struggle been supported with the greatest energy and success? and where has Christian faith been best defended? There where the reading of the Sacred Books is a general and assiduous part of public workshop; there where it takes place in the interior of families, and in solitary meditation. It is the Bible—the Bible itself—which combats and triumphs most efficaciously in the war between incredulity and belief."

M. Guizot, as a proof of the power of Bible reading, said that the late eminent Protestant pastor, M. Monod, derived the vast influence he exercised over his flock, not from his talents or exemplary character, but from his profound faith in the Bible, and from his constant study of it. M. Guizot concluded by exhorting his hearers to follow so excellent an example.

For the Visitor.

SEARCH THE SCRIPTURES.

When we consider the great importance of this direction of our blessed Saviour, we certainly ought to comply readily with his will, as the eternal destiny of each accountable being is held in it, either to the soul's eternal salvation, or eternal condemnation. "Search the scriptures; for in them ye think ye have eternal life: and they are they that do testify of me" John 5:39. What a volume of vast information does this passage of scripture embrace! Yet it is lamentable to tell, that there is comparatively few that embrace this blessed privilege. O, let us be careful to search the scriptures. For in them our salvation is described; the Saviour says, "in

them, ye think ye have eternal life." Then how are we to obtain eternal life, except we follow his laws and precepts? There we can learn of him, for they testify of our Lord and Master. Then let us not be slack in searching, obeying, and treasuring up that all important truth, the sacred scriptures. We cannot *do* the will of our Heavenly Father, without knowing his laws, and we can find them nowhere but in the Holy Scriptures. Paul says, in his second epistle to Timothy, "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." Then they are given to us by inspiration, by the Divine influence of God and how careful we should be to store our minds with a knowledge of that Divine inspiration. It is a guide to our every day life. Why should it be laid aside, since it is the treasure of spiritual knowledge? It is profitable for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. This is beautiful language, this is truly encouraging to the bible-loving child of God. The scriptures never get old or insipid to the child of God, but the more he reads, the brighter they appear.

It is frequently a lamentable fact, that many professors of Christ, prefer visiting their fields and lands, and attending to carnal things of this world, on the Holy Sabbath, instead of reading the word of God, going to meeting, and hearing the preacher teach the congregation. For one hour spent in reading the scriptures is not sufficient to correspond with the direction of our blessed Saviour. Let us search our hearts and see if our inmost thoughts do not

tell us, we are neglecting our great salvation.

O that our conscience would sting us with bitter remorse, when we neglect to search the scriptures of Divine truth. "But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son, cleanseth us from all sin."

F. P. M.

Brevities.

DREAM OF A QUAKER LADY.

There is a beautiful story told of a pious Quaker lady, who was addicted to smoking tobacco. She had indulged herself in this habit until it had increased so upon her, that she not only smoked her pipe a large portion of the day, but frequently sat up in bed for that purpose during the night. After one of these nocturnal entertainments, she fell asleep, and dreamed that she died and approached heaven. Meeting an angel, she asked him if her name was written in the book of life. He disappeared; but replied on returning, that he could not find it.

"Oh," said she, "do look again; it must be there."

He disappeared again, but returned with a sorrowful face, saying it was not there!

"Oh," said she, in agony, "it must be there! I have an assurance that it is there! Do look once more."

The angel was moved to tears by her entreaties, and again left her to renew his search.—After a long absence, he came back, his face radiant with joy, and exclaimed "we have found it, but it was so clouded with tobacco smoke, that we could hardly see it."

The good woman on awaking immediately threw away her pipe, and never indulged in smoking again.

THE SOUL.

Two things a master commits to his servant's care," says one, "the child and the child's clothes." It will be a poor excuse for the servant to say at his master's return, "Sir, here are all the child's clothes, neat and clean, but the child is lost." Much so with the account that many will give to God of their souls and bodies at the great day.—Lord, here is my body, I was very grateful for it. I neglected nothing that belonged to its content and welfare; but for my soul, that is lost and cast away forever. I took little care and thought about it.

Flavel.

GOD'S PROVIDENCE.

I believe the Lord has always, ready provided, some kind Samaritan, journeying, as if by chance, on the very road where the wounded traveler lies, and who arrives just at the very moment when "oil & wine" are especially needed. I believe, too, that the Lord, in the workings, of that providence which is over all his works, & which suffereth not a sparrow nor a hedgehog to fall to the ground unpermitted of him, whenever he has a bruised and torn one of his flock needing a tenderer hand than common to nurture and to heal it, has that hand ready to stretch out and help—has one close at hand to supply the want—one whose own heart has been, perhaps, touched and prepared by sorrow for the especial work of sympathy with some other torn and sorrowing one of the family. We are apt to say of such apparently accidental circumstances, "How very fortunate," "but faith lifts up the curtain and sees God's hand at work, and cries out. It is of the Lord's mercies!"

CHEERFULNESS.

Try for a day, I beseech you, to preserve yourself in an easy and cheerful frame of mind. Be but for one day, instead of a fire-worshiper of passions, the sun worshiper of clear self-possession, and compare the day in which you have rooted out the weed of dissatisfaction with that on which you have allowed it to grow up; and you will find your heart open to every good motive, your life strengthened, and your breast armed with a panoply against every trick of fate; truly you will wonder at your own improvement.

Richter.

IDLE WORDS.

The most casual remark lives forever in its effects. There is not a word which has not a moral history. And hence it is that every "idle word" which men utter assumes a character so important that an inquest will be held on it, in the general judgment.—*Harris.*

SCHOOLS.

Now, although, as I have said before, there were no souls and no need of schools and languages for God's sake and the Scripture's—yet were this alone a sufficient reason for establishing every where the best schools for boys and girls—that the world has need of skillful men and women in order to maintain its secular condition. The men should be fit to govern the land and the people; the women should be well able to guide and preserve house, children and servants. Now must such men be made out of boys, and such women out of little girls; therefore it is important to train and educate little boys and little girls right for such a work.

Martin Luther.

For the Gospel Visitor.

THE OBITUARIES.

(The following article should have appeared in the January No., but as it was left out of that, we insert it in the present.)

Dear brethren: In reading the obituaries of the last volume, we have there read of many our dear brethren and sisters having past from time to eternity. And how thankful we should be, that we are spared to see another new year.

We know not but what this year's volume may record our obituary, and have we got on the wedding garment of righteousness? And if the bridegroom's voice would now be heard, would we be ready with our lamps trimmed, and with oil in the vessels? If we are thus prepared, O happy change it will be. Let us with the beginning of this new year, strive to live this year, nearer to the Lord and more to his glory and honor.

We know not but what we may pass off with this year. As it is written, "be ye also ready, for in such an hour as ye think not, the son of man cometh." Beloved brethren, being in the church, and obeying the external ordinances, will never save us by itself. Christ told Nicodemus, "except a man be born again, he could not see the kingdom of heaven." Without a change of heart, our profession is but as a sounding brass and a tinkling cymbal, and when death comes, it will surprise us. But if we have Christ in our souls the hope of glory, all will be well. For unto such it is said, "Blessed are the dead that die in the Lord." We must first get into the Lord, before we can die in him. And this is done, by believing on Christ whom the Father hath sent, and by obeying his commands. When I

look at many of the religious professors, and see, how they talk and act, it makes me shudder, for notwithstanding they profess to be the true people of God, by their actions they are the children of the Devil, for his works they do.

Dear brethren, let us not sleep as do others, but let us act as in the presence of Almighty God. For that which is spoken in secret, shall be proclaimed on the house top. Therefore, "let us be sober and watch unto prayer." And let jealousy and envy be never entertained a moment in our hearts, for I assure you they are of the spirit of the devil.

But may we all be as little children, and as servants of the most High God, so that when our earthly house of this tabernacle is dissolved, we may have a house, a building of God, eternal in the heavens.

And that when our obituary is read here on earth, we may be feasting with God in paradise.

P. W.

Queries.

1. Matt. 21: 7, Mark 11: 7, and Luke 19: 35, reconciled.

Editors of the Gospel Visitor:

Dear Sirs:

Why is it that St. Matthew 21: 7, speaking with regard to Christ's entry into Jerusalem, says an ass and colt were brought. While St. Mark, 11: 7, and St. Luke, 19: 35, speak only of a colt? Please give an explanation through the Visitor, if you think proper.

Yours truly

J. W. G.

Answer.—According to both Mark and Luke, the animal on which the Sa-

vior was to ride, was to be a colt on which no man ever sat. And this agrees well with the requirements of the law. Under the law when animals were used for religious purposes, they must be such as had not previously been used for any other. See Numb. 19: 2-5; Deut. 21: 3; 1 Sam. 6: 7; 2 Sam. 6: 3. Then only an animal hitherto unriden is proper to the dignity of the Divine and glorious rider. And as the colt or young ass was the more important animal of the two, as being the one on which the Messiah, the King of Israel was to ride, Mark and Luke and also John, lose sight of the dam and speak only of the colt. But as the foal was still somewhat dependent on its mother, they were both taken, and Matthew speaks of them both. And as the disciples perhaps did not know which Jesus would ride on, they might have spread garments on both. As the two animals are viewed as taken together, by a mode of expression which is not uncommon, every thing which happened to one of them, might be applied also to the other. But the probability is, that Jesus rode on the colt only.

2. AN EXPLANATION OF Rev. 12: 5, 6.

Brethren: Will you please give us through the Visitor an explanation of Revelations 12: 5, 6? I would like to know who that child is that is referred to.

W. J. S.

Answer.—The reading of the passage referred to is this: “And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed

her there a thousand two hundred and threescore days.”

The man child in the text represents the number of faithful believers, which the earnest efforts and anxious care of the primitive church brought forth. Paul says, “My little children, of whom I travail in birth again until Christ be formed you.” Gal. 4: 19. And the feeling here expressed by the apostle Paul, was not confined to him alone, but characterized the first preachers of the gospel in the christian church. Hence, the church is represented as a woman in travail. The body of converts which was made by the labors of the ministers in the primitive church is represented by a man child, 1, because of their strength or vigorous constitution. Their strength to endure hardships and suffer trials and persecution, is better represented by the male, than by the female sex. 2, There being but one child brought forth at the time referred to, expresses the unity of faith and practice which existed among the first believers. “And the multitude of them that believed were of one heart and one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common. Acts 4: 32. The first christians were much exposed to persecution. The persecuting power is here represented by the “red dragon.” The child being caught up to the throne of God, represents the protecting power of God interposed for the safety of his people. Some were miraculously preserved from death, and were thus figuratively caught up to God’s throne, or were saved by the power of that throne. Others were killed, and then they were literally caught up to the throne; and in both cases the dragon was prevented from devouring them. The child was to rule all nations with a rod of iron.

This shows the authority which believers shall some day possess both for governing and judging the world. "Do ye not know that the saints shall judge the world?"

1 Cor. 6: 2.

It appears from the 17th. verse of the same chap. which reads "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ," that the woman referred to, was the mother of more than the one child, since reference is made to the "remnant of her seed." And as this "remnant of her seed," "keep the commandments of God, and have the testimony of Jesus Christ," it is plain that "the remnant of her seed," means members of the church. Therefore the man child means a certain part of the members of the church, for he too was the seed of the woman.

The woman represents the church of Christ. Her fleeing into the wilderness, represents the obscure condition in which the church should long remain, while antichristian powers prevailed.

3. AN EXPLANATION OF 2 Cor. 12: 1-7.

Also please give us an explanation of 2 Cor. 12: 1-7.

Answer.—The passage upon which an explanation is desired reads thus: "It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) how that he was caught up into paradise and heard unspeakable words, which it is not lawful for a man to ut-

ter. Of such an one will I glory: yet of myself I will not glory, but in mine infirmities. For though I would desire to glory, I shall not be a fool; for I will say the truth; but now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me. And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan, to buffet me, lest I should be exalted above measure."

The apostle Paul in this part of his second letter is vindicating his character as an apostle. In the preceding chapter he shows what perils he had exposed himself to for the cause of Christ. In the 12th chapter he refers to visions and revelations which the Lord had honored him with. And he adduces as proof of the grace of God which was with him, these visions and revelations which he had received.

Ver. 1.—The apostle here declares that it is not expedient for him to glory, but states what God had done for him in visions and revelations, designing that these should show that he was a special favorite of God's.

Vers. 2-4. Although the apostle speaks of the man whom God had so highly honored, in the third person, he no doubt means himself, as is made plain in ver. 7. As the apostle himself could not tell whether he was in the body or out of the body, it is vain for any one else to try to tell. The place he was caught up to seems to have been the immediate presence of God. He heard wonderful things—things which could not be uttered. They will, however, some time be understood by the holy people of God.

Vers. 5. The apostle continues to speak as if he was speaking of some one

else, desiring to avoid the appearance of boasting of what God had done for him, and intimates that he would prefer to glory in his infirmities.

Ver. 6. He here declares that he had a right to glory, for he asserts nothing but the truth, when he tells of the wonderful things which God had revealed to him. But in his desire to avoid the appearance of boasting, he forbears to speak of his visions and revelations further.

Ver. 7. "The apostle now drops the form of description hitherto employed, by which he had represented the revelations as being made to another, and continues to say that the God who had so highly exalted him by his extraordinary grace had also deeply humbled him, for the purpose of preventing his exalting himself too highly." What the thorn was which is alluded to, none can tell. There are, however, four things concerning it which we learn. 1, It was the messenger of Satan. 2, It was more or less painful, as its being designated by a thorn implies. 3, It was something that effected his body. 4, It was designed to keep him from becoming exalted through the abundance of the revelation given him.

THE FAMILY CIRCLE.

MOTHER, HOME. AND RELIGION.

DEAR READER: I have lived in this world twenty-eight years, and now can think of but one word in our language sweeter than home, and that is mother. How closely they are allied! Sweetly the thoughts of home and mother come to the heart of the lonely wanderer in his midnight musings, perchance tossing upon a feverish couch without a mother's

gentle hand to bathe his burning brow. And when the hearts of nature's erring children have become hardened by crime or have grown callous from contact with the cold charities of a selfish world, and all else has lost power to move, still these household words—home and mother—act with magical influence upon the seared casements of their hearts, causing the portals to fly open and the briny tears to course their way down many an aged and sun-browed cheek.

How sincerely do we pity those who in their youth are deprived of a true mother's care! Indelibly impressed upon my mind are the scenes of my childhood; when, but for a day perhaps, our guardian angel left us, how impatiently we waited her return and rapturously we welcomed her back! Or if, prostrated by disease, with what anguish of heart did we long and pray for her recovery, and how happy we were when she was again permitted to be the life and light of home! Even now, after the lapse of many years, and a family of nine children have grown up to manhood and womanhood, and some of them have homes of their own, I still feel that home is not home without a mother's love.

But there must be another influence co-operating with a mother's love, to make home what God designed it should be. Religion must have its dwelling-place upon the altar of home, that altar within the mother's heart. No matter how well qualified she may be, mentally and physically—and 'tis very important she should be—yet we still hold that she is materially incompetent to discharge the responsible duties of wife and mother if her actions be not hallowed by religious, holy influence. The marriage vow should only be entered into in the love and fear of God, with an eye single to his glory and the improvement of our race.

We want more religion in our families. Not that religion that is worn only on the Sabbath, and hung up, garment-like, in the wearer's wardrobe Monday morning till the next Sabbath. No! Give us more of that every-day home-religion that shines brighter there than elsewhere—that feels and practically performs what it professes. Example is more powerful than precept, and children will imitate and grow up much after the examples that are set them at home. 'Tis useless to preach to them, if we do not practice before them what we preach.

Give us more such homes as these, and then there will be more of that "Good Samaritan" spirit diffused throughout the world, and more true religion in our churches.

Do not understand us to mean that husbands and fathers have nothing to do with this matter; we'll treat of that in another chapter. But I do believe that the greater responsibility rests with mothers.

When will woman awake to her interests and her duty, and take her proper stand in this great and glorious cause? "Truly the harvest is great, but the laborers are few."—*Life Illustrated*.

For the Visitor.

UNION IN FAMILIES.

This is an important subject. It is one that requires great attention to know how to bring up children in the nurture and admonition of the Lord. This is the way to keep union in families. Children are commanded to obey their parents in all things, for this is right. Honor your parents by causing their gray hairs to go down to their graves in peace. And then also a blessing shall be yours, you shall live long upon the

earth. The scripture also says, fathers, provoke not your children to anger, lest they be discouraged. Speaking to children in a rough manner is provoking them to anger.

If your children do wrong, correct them in the mildest manner possible; and when the thing is settled, let it remain settled, and not always be a coming over the same thing. This kind of work destroys that love and union that should exist between each other. Always remember this scripture: grievous words stir up anger, but a soft answer turns away wrath. I believe there are some people in the world that live on the imperfections of other people. Let every word be spoken as in the fear of the Lord. Speak mild and calm, in a loving manner. Love will accomplish great things. Where love exists, and affection prevails, there is union. Let love be without dissimulation. Be kindly affectioned one to another. These are beautiful texts. When parents are loving and affectionate, the same feeling is likely to be imbibed in the offspring, at least in a degree.

If the heads of families would take this into consideration, it would prove to be a precious jewel to them. Then that love and union would exist in families, that ought to exist there. If love is so great in common or ordinary life, how much more ought it to be so in a divine life.

Christ says, "if we love not our brother whom we have seen, how can we love God whom we have not seen?" And again he that loveth not his brother, abideth in death. He says also, that hereby we shall know that we are his disciples, if we have love one for another. This was love, that Christ came into the world to save sinners. He gave his life a ransom for many to be testified in due time.

God so loved the world that he gave his only begotten Son, that the world through him might be saved. Yes all of this was love, that all that would be saved, might be saved. Dear brethren, I write these things out of love, and for the building up of the waste places of Zion.

A VIRGINIAN.

YOUTH'S DEPARTMENT.

TOO PLEASANT TO WORK.

"Do you see that fellow, vagabond as he is?"

"Do you wish to know what made him so?"

"Yes—what?"

"He and I used to go to school together when we were boys," said a gentleman, "and he was a good scholar when he did go. But when a good day came, it was always 'too pleasant to study;' he did not want to be cooped up in school such weather, he said, so he would dodge school, go down to the wharves, or lounge in the fields, nobody knows where.

At last I thought it would be mighty fine to do as he did; so I told my mother when she bade me split my wood and be off to school, that it 'was too pleasant to work,' I was sure it was. Nor was this the first time I had thrown out such an opinion.

"Too pleasant to work!" she cried; "that is precisely what pleasant weather is made for. How fast the grass will grow to-day. How much the cherries will ripen. What a store the bees will lay up in their hive. Do you hear the mill grinding corn? The miller, I dare say, can't keep his hopper full. Do you hear the carpenter's hammer? The house will be clap-boarded before sun-down. Pleasant weather is the weather

to work, and the pleasanter the better. The good sun seems to say, "I give you cheerfulness and courage; go on, while it is to-day."

My mother turned the drift of my thought, and our wood-pile did seem to look more inviting under a July sky than a north-east storm, and the axe did swing right royally to the tune of the robin on the cherry tree. Then my arm felt strong. I suppose because it had a purpose in it.

After that Ike had his opinion, and I had mine. As you may suppose, he left school shamefully ignorant. A printing office refused him on that account. He was apprenticed to a shoemaker. Ike and I often met on our way down to town, he to his trade and I to mine.

"Where now?" I asked when he turned off from a straight course to the shop.

"O, it is too pleasant to work, Charley," was the old answer; and in the middle of the forenoon he was likely to be seen pitching cents on the common, or loafing on the shady side of a stable.

When he was a journeyman, and began to earn wages, he appeared anxious to do better, and make up for lost time; and his friends thought he would be something after all.

I met him one day dressed in his Sunday best, driving by, not on his way to business.

"Where now, Ike? I asked.

"Eh; Charley, do you suppose I am going to peg shoes to-day? Not I; too pleasant for that," and he was off.

And now what is he? A finished, hopeless, friendless loafer, eating bread he never earned, wearing clothes he never paid for, sleeping no one knows where, a burden to nobody greater than himself. I never see a boy trying to shirk his duties, because 'tis too pleasant to work,'

but I think he is taking his first step in the crooked path of good-for-nothingness, by whose side there are so many open bars, the worst of which is the bar room; much of it is down hill, and at last it enters into the road to eternal ruin.

'Too pleasant to work,' it is too pleasant to be idle, truant, disobedient, purposeless boys. Just as if the mill steam should lay basking and stagnant in the swamp, instead of sweeping through the meadows, foaming over the rocks, and pulling all the mill wheels with a rush and a gush that sets everything astir.

No, no; don't let the boys ever think it 'too pleasant to work,' if they have work to do, and I hope they have."

CORRESPONDENCE.

EXTRACTS FROM CORRESPONDENTS.

Virginia, Dec. 18th, 1858.

Dear brethren: I have received the last volume, of the Visitor, and I will enclose one dollar for the next year, and you will please send it, as I am fond of reading it, and believe that it is the means of doing good. I expect to send for it as long as I can see to read, but I cannot expect that to be very long, as I am now in my 80th year. I hope your labors will prosper. My best love to you.

Tennessee, Dec. 18th, 1858.

Much respected and beloved editors of the Gospel Visitor:

Please send me the Visitor for another year, for which I will send you the money in a very short time. I would do so now, but I have not the kind of money that will suit you. You sent me the Prospectus for 1859 that I should get subscribers and act as agent. I have seen most of the brethren that take the Visitor, and

requested them to subscribe; but they say they will send for it themselves by sending you the money, &c. Times are hard in Tennessee, and money is scarce, and hard to get. But notwithstanding this; all of the brethren could pay for it. And if they felt as much concerned for their children, and for themselves, as they ought to feel, I think no complaint would be made about hard times, or about some other things, that we find through the Visitor are complained of.

I want it as long as it comes in the character it does. And I feel that the money is well spent, when my children will read it next to the Bible. I am sorry to hear the objections that are urged by some, 'they are so frivolous; such as this: "the Bible is enough to read, it supersedes the necessity of all other books and publications." It is true, it developes all the principles of Christianity and moral virtue. And might it not then be asked why do such as make this objection, go to hear the Gospel preached. And especially why do they pay from two to three dollars per annum for a political Journal or newspaper which is more conducive to strife and animosity than good, and yet complain that the Gospel Visitor costs too much. It is also said, "I see no command for it in the word of God." And is there any command for a political paper, or a price current sheet containing a notice of articles of merchandise, &c.

Such objections come from our beloved brethren, and I am sorry to say some of them are guilty as above stated, and spend their money for more worthless things, and more costly too than the Visitor. Still they plead they cannot take it. I have written this to show you the reason why I have not had any

success in getting subscribers, and why I have delayed sending for the Visitor for myself. I do not think there will be much falling off here.

Maryland, Nov. 29, 1858

Dear and beloved Brethren :

It is with the greatest of pleasure that I embrace the present opportunity of writing unto you, as I am a warm friend of the Visitor, and wish that its circulation may be a little larger. I have, therefore, labored in getting up a small club, who desire the Visitor for the following year (1859). Please beloved brethren, send them to the persons named, whose names and post offices I shall give plainly. As this has been the first year that I have ever taken the Gospel Visitor, I would say, that I would not be without it. I would rather wish for it every week, than to be without it. I think that it ought to be taken by every brother and sister. And I hope and trust in God, that it may sow the Gospel seed in all parts and that it may prosper.

Poetry.

FOR THE VISITOR.

PSALM 1. L. M.

Blest is the man, (the scriptures say,)

Ungodly counsel will not take,
Who's never in the sinner's way,
Nor with the scorner will partake.

The love of God will be his song,
The Law of God is his delight,
To meditate all the day long,
And think of all his truths at night.

As green trees by the river's side,
Good fruit in season he shall bring,
His leaf ne'er withers but abides;

He shall prosper in everything.
How different with th' ungodly man,

None of these blessings he shall find,
He's like the chaff, he never can,
He's lacking weight, and found behind,

Therefore the ungodly shall not stand,
Before the just and awful Judge,
Sinners he'll turn to his left hand,
They cannot stand with righteous men.
The Lord doth know, we are assured,
The way of just and righteous men,
He hath a rest for them prepared,
Beyond the power or reach of sin.

J. J. E.

Mount Carroll, Ills.

REMEMBER THE POOR.

How many suffering poor,
Travel the wide world o'er,
Homeless and friendless on they go,
Whither they're journeying they do not
know,
Nor when 'twill end.

God pity the rich who fare—
Sumptuously every day,
Whose thoughts never turn to the hum-
ble poor;
Who are begging their bread from door
to door—
But to turn them empty away.

Perhaps some do not know that the
Lord hath said—
"Seek first the kingdom of heaven."
Then asking, he kindly will grant us aid;
He hath said unto such, all things I will
add,
Even our daily bread.

Likewise the Lord in his wisdom hath
said—
Pure religion and undefil'd,
Is to visit the widow and fatherless,
To alleviate suffering and sore distress,
To be loving, meek and mild.

Then friends of humanity, one and all,
Arise; arise; for loud is the call,

Not only their bodies need a helping
hand,
But their souls of more value make a
strong demand,
To remember the poor.

S. C.

LITTLE JULIET'S PIECE.

I am a youthful scholar,
Some little verse I have
For my young, pretty mother,
Sweet smiling in her grave.

No more she comes to meet me,
No more to hush my cry,
Though smiling friends do greet me,
My mother comes not nigh.

O tell me, can you tell me,
Ye stars that shine so bright,
If mother came up to you,
That sad and dreary night?—

O birds, that sing so sweetly,
And flit through the blue sky,
O tell me, tell me quickly—
Where's mother's soft blue eye?

Ah! ye can nothing tell me;
T'was mother us'd to say—
Of God, and good, and heaven,
There mother dost thou stay?

There thou wilt ne'er forget us,
They ne'er forget who love;
God of our mother, help us.
That we may meet above!

S.

Take Notice.

We have sent the January No. according to our old list, and probably shall do the same with the present No. Those, who do not wish to be considered as subscribers for the present year, will please to return the No's 1 & 2 im-

mediately and without fail, or else they will be charged for the volume. We rejoice to see the lists from many parts rather increasing, though in some sections there is a complaint of hard times. In order to supply new subscribers we repeat again our request to all who wish to discontinue, to send back the first No. which can be done postage free, as it is the duty of Postmasters to return No's not taken out of the office.

ERRORS TO BE CORRECTED.

A very little error escaped our revisor's notice in the last No., namely on page 3, column 2, line 24 from below there is in the word 'be' an 'o' instead of 'e'. It ought to read, "The friends of truth should *be* at least as active as its foes."

In the present No. an error was also too late detected: On page 52, Col. 2, line 10 from above there occurs the word "workshop", which ought to read "worship." Smaller mistakes, we trust, will not mislead the reader. Page 56 Col. 2, line 9 from above read "until Christ be formed *in* you."

OBITUARY.

THE DEATH OF A YOUNG MAN.

Died in the triumph of living faith, brother JACOB DEETER, son of Jacob and Elizabeth Deeter, of Newton township, Miami County, Ohio, in the nineteenth year of his age. Brother Jacob was a young man of rather more than medium character. He was cheerful, pleasant, and kind, and when quite a lad, had all the appearance and benevolence of a man. And during his protracted illness, he, until a few days previous to his death, manifested a desire to live; but a kind providence seemed to have ordered otherwise, and slowly and steadily, he seemed to gradually fail until his death. Although called away at so early an age, death to him was no terror. He had prepared for the summons of death while in life. Yes, a short time after the first invasion of his disease, he gave his heart to God, and united with the church militant below. Yes, shortly after his disease had preyed upon him, he was made sensible of the duties required of him by his heavenly Master, and at the hour of 10 or 11 o'clock at night, he made a firm resolution to put on Christ. Accordingly, he was hauled in a carriage a distance of about one mile to a stream of running water where he was placed in an arm chair and carried into the flowing stream. Kneeling upon his feeble knee, and in the presence of

God and many witnesses, was buried with Christ by baptism. Oh, it seemed like as if the very heavens responded with an amen to his cheerful obedience to the will of his Master! True, he is gone the way of all the earth, and now lies silent in that charnel house prepared for the dead. Oh his once clear and distinct voice heard around our fireside, is heard no more.

Yes, that clear and audible voice that oftentimes was heard by his fellow students in the school room, is now hushed in death. That character in whom his fellow students were made to rejoice at the sound of his voice in declaiming upon the stage some of the favorite selections of the school, is heard no more among them. During his sickness, he was visited by the young and old, and most of his school mates; some of whom, were frequently with him until his death. He leaves a kind and affectionate father and mother, and a large circle of friends and relations to mourn the loss of their young son, friend, and brother in the Lord. Oh, that we may treasure up the many kind and comforting words of admonition in his last adieu!—that we may make our peace, calling and election sure; that we may meet upon the flowery banks of deliverance where we can walk the golden streets of Zion with palms of victory in our hands, and sing the song of Moses and the Lamb forever and ever. Amen.

A BROTHER.

Pleasant Hill, Miami co. O. Dec. 25th 1858.

Died in Camden, Carroll co. Ind., August 21, SARAH JANE, daughter of Aaron and Elizabeth Snowberger, aged 8 months and 27 days. Funeral service by brethren Ikenberry and Flory. The preaching was founded on 1 Peter 1: 24, 25. Mark 10: 13-16.

In the same place, December 12, br. AARON FOULK, who became a member of the church soon after the yearly meeting in Carroll Co. Our brother bore his affliction with patience. He called for the elders, and was anointed in the name of the Lord. He was by profession a physician, and practiced in Camden. His age was 34 years 9 months and 4 d. He left a widow and five children to mourn the loss of a dear husband and father. But we hope that their loss is his gain, and that God who is a father to the fatherless, and a husband to the widow, will protect them. Funeral services by brethren Fisher, Ikenberry, and Flory. Text, John 5: 24-29.

J. S. S.

Died near Eddyville, Iowa, November 5, Bishop DANIEL MILLER, aged 78 years, and 2 months. He was faithful in his office and much beloved. We hope he has gone to rest, and that in the resurrection he will receive a crown of immortality. Funeral services by brother J. Hansel.

F. M.

Died in Nickleville, Venango co. Pa. Dec. 8, SAMUEL L. SPANOGLE, M. D., son of elder Andrew Spanogle, aged 29 years, 7 months, and 7 days. Funeral discourse from James 4: 14, in connection with Matt. 24: 44.

J. H. G.

Died near Greenland, Hardy co. Va. Dec. 16, CHRISTINA EBBERT, aged 61 years, 11 months, and 16 days. Funeral services by elder Michael Lyons, from 1 Peter 1: 24, 25.

T. D. L.

Died in Quimabuning church, Somerset co. Pa. November 18, br. PETER C. BLAUCH, aged 67 years, 4 months and 20 days. He leaves behind a widow and 9 children.

Died in Franklin co. Pa. Dec. 12, sister ELIZABETH HUBER, aged 40 years. She was enabled by divine grace to bear her sufferings with christian fortitude. And the evidence which she left to her bereaved friends, that she has gone to a better world is satisfactory. Funeral services by br. William Boyer and the writer. Text 1 Peter 1: 3, 4.

J. F. O.

Died in Ross co. O. Dec. 8, sister ELIZABETH MOOMAW, in the 81st year of her age. She was a daughter of John and Barbara Moomaw, and born in Lancaster co. Pa. She was raised in the faith of the German Presbyterians, but never united herself with that or any church until she united herself to the church of the Brethren in Christ. She was a faithful sister, and we have a hope that hers was the death of the righteous.

P. M.

Suddenly in Philadelphia, Pa. Dec. 12th, 1858 Sister MARGARET REIFF, in the 78th year of her age, fell asleep in Christ.

A kinder, a truer friend,
Never past from earth away;
She lives where pleasures never end,
And where joys know no decay.

Died at Philadelphia, December 29th, 1858 in hopes of a blessed immortality, Sister HANNAH JANE DREXEL, aged 32 years and 11 months leaving behind her a bereaved husband and two children—a faithful and consistent christian and a kind and affectionate wife her light shone around her an example for many. The funeral services were performed by brothers Fox and Geiger.

Died in Westmoreland co. Pa. September 7, br. JONATHAN HORNER, aged 37 years, and 3 months. He was a faithful member of the church, and much beloved and respected by all who knew him. He fell asleep in his Redeemer, in hope of a triumphant resurrection. Funeral services by brethren Burger and Murray. Text. Rev. 14: 13. He left a widow and five children to mourn their loss.

D. D. H.

Died in Nettle creek church Ind. April 26, SAMUEL J. son of br. John and Christina Metzker, aged 6 years, 2 months, and 18 days. Funeral services by brethren, Hardman, Allbaugh, D and J Bowman, from Heb. 9: 27, 28.

Died in German Township, Fayette co Pa. (time of death not given) JONATHAN, son of br John and sister Elizabeth Sterling, aged 4 years, 8 months, and 29 days.

"Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." Mark 10: 14.

There is a balm for those who weep,
A rest for weary pilgrims found;
They softly lie and sweetly sleep,
Low in the ground,

The storm that wrecks the wintry sky,
No more disturbs their deep repose.
Than summer's evening latest sigh
That shuts the rose.

ADVERTISEMENTS.

A limited number of Advertisements not inconsistent with the character and design of the Gospel-Visitor, will be inserted on the cover. The circulation of the Gospel-Visitor extends from the Atlantic to the Pacific Ocean, and thus affords a valuable medium for advertising.

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One square of ten lines or less for one month	\$1.00
for six months	2.00
for twelve months	3.50
One column one year	15.00
Two columns	25.00

SCIENTIFIC AMERICAN.

PROSPECTUS

VOLUME FOURTEEN

BEGINS SEPTEMBER 11, 1858.

MECHANICS, INVENTORS,

Manufacturers and Farmers.

The Scientific American has now reached its fourth volume, and will enter upon a New Volume on the 11th of September. It is the only weekly publication of the kind now issued in this country, and it has a very extensive circulation in all the States of the Union. It is not, as some might suppose from its title, a dry, abstract work on technical science; on the contrary, it is full of the great events going on in the scientific, mechanical and industrial worlds, as to inform and instruct every one. If the Mechanic or Artisan wishes to know the best machine in use, or how to make any substance employ in his business—if the Housewife wishes to get a recipe for making good color, &c.—If the Inventor wishes to know what is going on in the way of improvements—if the Manufacturer wishes to keep posted with the times, and to employ the best facilities in the business—if the man of Leisure and Study wishes to keep himself familiar with the progress made in the chemical laboratory, or in the construction of telegraphs, steamships, railroads, reapers, mowers, and a thousand other machines and appliances, both of peace and war—all these *desiderata* can be found in the Scientific American, and *not elsewhere*. They are here presented in a reliable and interesting form, adapted to the comprehension of minds unlearned in the higher branches of science and art.

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Prospectus

OF

The Gospel Visitor,

FOR THE YEAR 1859, VOL. IX.

Eight years have nearly passed away since the Gospel Visitor was commenced. The approvals it has received from many of its readers are encouraging commendations of its usefulness. The Editors therefore propose with Divine Permission, to publish another volume. Our increased experience, with a determination to make the Gospel Visitor useful, and a hope of Heaven's blessings upon our labors, encourages us to expect that the next volume will at least be as interesting and valuable as any previously one, and we shall labor to make it more so.

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HENRY KURTZ.
JAMES QUINTER.

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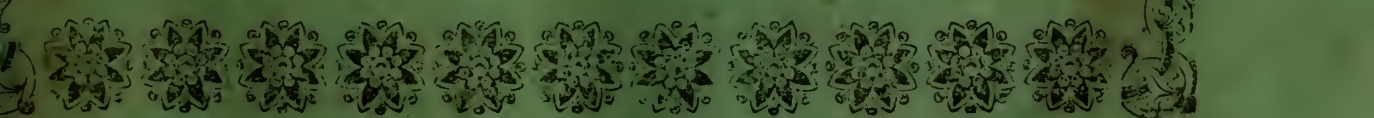
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THE GOSPEL-VISITOR.

VOL. IX.

March 1859.

NO. 3.

For the Visitor.

SKETCH OF A SERMON.

Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against. Luke 2: 34.

Dear reader. In expressing my views on the text through the pages of the Visitor—reason dictates that I should be brief. I will therefore only give what may be considered *the outlines of a sermon*, leaving it for you to fill up,—and improve.

I proceed to notice, first, The child spoken of in the text,—in connection with what he is set to perform. First, to bring down. Second, To raise up. And third. The sign that shall be spoken against.

First. That the child spoken of in the text, is the Lord Jesus, there can be no doubt. In verses 27, & 43 he is called the child Jesus. The first intimation that God gave of his gracious design of restoring fallen man, we find in (Gen. 3: 15) where he speaks of the seed of the woman, bruising the serpent's head &c. There, God associates *power* with the seed of the woman, *for he shall bruise the serpents head* &c.

The second is a promise. Deut. 18: 18.) "I will raise them up a prophet &c." Here again the Lord associates power with the prophet, both to teach and to execute. For he says "I will put my words in his mouth; and he shall speak unto them all that I shall command him." "And it shall come to pass, that every soul that will not hear that prophet, shall be destroyed from

among the people." (Acts 3: 23.) "The prophet (Isai. 9: 6, 7,) speaks of this child, as a child, as a son, and as a prince &c. Here again is associated power with his name, for it is said, of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever &c." St. John 3: 16, speaks of him as a son, with whom is associated power to save from death all them that believe on him. St. Paul speaks of him as a "*man* who was able to save unto the uttermost." Heb. 7: 24, 25. This power is associated with this child either expressed or implied, wherever his name is spoken of in the word of the Lord.

In the text, this power is implied. For it is said, "Behold, this child is set for the fall and rising again of many in Israel, and for a sign that shall be spoken against." First, Set for the fall, i. e., *conviction*, and for the rising again, i. e., *conversion*, of many &c. To produce conviction in the heart of man; which is the knowledge of a fallen sinful nature, and to raise such a fallen sinful nature, i. e., to convert the fallen sinner. "Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." (2 Peter 1: 4.) And to do this, requires a power that none but the Lord Jesus possesses.

Man has power, indeed he has much power, and can do many great things.

He can level down mountains, fill up valleys, span rivers, build rail roads, lay submarine cables, build merchant vessels, and lines of battle ships, navigate the ocean, and circumnavigate the Globe. Monarchs, Emperors, Kings, and Presidents have much power, and in many things can control man. At the word of their command, thousands will march upon the battle field, and sacrifice their lives there. Bonaparte had power to command into his service an army of four hundred thousand men, and sacrificed the lives of upwards of three hundred and fifty thousand in one single expedition. And many more great and marvelous things can he do. But to bring conviction to the sinner's heart, and make him appreciate his fallen condition, and raise him up, and convert his soul; he is powerless. To accomplish this, "This child is set." "He has all power in heaven and in earth. The means employed to bring about this fall, i. e., conviction of sin, is the "word of God; which is quick and powerful &c." (Heb. 4: 12. Man has an agency in applying these means. "Go into all the world and preach the gospel to every creature &c." (Mark 16: 16.) But all will be in vain, unless the child Jesus applies his divine power.

Man unconvicted of sin, has no idea of being fallen very low, but the reverse is apparent in all his ways. Exaltation, self-sufficiency, self-righteousness with all its kindred evils, are the characteristics of fallen man. This truth was clearly exhibited on the day of Pentecost, when the apostles in the discharge of their duty preached the words of the Lord. "They were all amazed, and were in doubt, saying what meant this. Others mocking, said these men are full of new wine." (Acts 2: 12, 13.) They did not feel themselves

very low, but I presume they felt very high in their own minds. They had just a little while before accomplished a great work in their judgment. They had crucified and slain the Lord of glory. But mark the change. The child Jesus applied his power, and the words spoken pricked them to the heart. Now they say "Men and brethren, what shall we do." Their words can be expressed, but must be experienced to be appreciated. These now had a proper knowledge of their sinfulness, and rightly appreciated the fall.

Thus is "this child set for the fall." I might produce many similar examples. Such as the case of Saul of Tarsus, the keeper of the prison at Philippi, with hundreds of cases in the experience of the brethren, all of which would prove the truth of the words of the text, "Behold this child is set for the fall of many &c. But let this suffice. The reader will follow up the idea.

Secondly. Bless God. This child is also set for the rising again &c. "Shall he bring to the birth, and not be able to deliver?" By reference to the circumstances at the day of Pentecost, we learn that the same power applied, brought the sinner down, and accepted, raised him up. Acts 2: 37. We hear them in the agony of soul inquire, "What shall we do?" (v. 41.) We have them "gladly receiving his word &c." (v. 42.) We have them in fellowship with the apostles, (vers. 46, 47.) They are eating their meat with gladness & singleness of heart, praising God, and having favor &c. The keeper of the prison at Philippi. (Acts 16: 30.) says in his sins; what must I do to be saved? The means to raise him up were offered by the apostles. (vers. 31, 32, 33,) accepted. by him, and in (v. 34,) we have him rejoicing and believing &c. So I might

refer to many cases in the scriptures, with many cases in the experience of the brethren, all of which would prove that the same power in its application will bring the sinner down, and in its acceptance, will raise him up. As the surgeon first wounds, and then heals, so this Child first brings down, and then raises up. The same cause that makes this sinner sick in the knowledge of sin, makes him whole in accepting the means of salvation and the forgiveness of his sins. "Behold, this Child which is set for the fall and rising again of many in Israel."

Thirdly. I now proceed to notice, the "sign that shall be spoken against." The natural inquiry is, what is the sign, that will be spoken against. In the character of Jesus, from his first showing forth to Israel, until he bowed his head on the Cross and gave up the ghost, is found no evil. And so fully was this truth established, that even Pilate said. "I find no fault in him;" and again. "What evil hath he done."

The sign spoken against is, Truth. Jesus said unto Pilate, "To this end was I born, & for this cause came I into the world, that I should bear witness to the truth. "Every one that is of the truth heareth my voice." (John 18: 37, 38.) "Pilate saith unto him, what is truth." Jesus, on a former occasion had said, "I am the way, and the truth, and the life." (John 14: 6.) He had already prayed, "Sanctify them through thy truth: thy word is truth." (John 17: 17.) Truth is of God, falsehood of the devil. Jesus bearing witness to the truth, saith when the devil speaks a lie he speaketh of his own: for he is a liar, and the father of it." (John 8: 44) "And because I tell you the truth, ye believe me not. (vrs. 45.) Thus Jesus bearing testimony to the truth, will be a

sign, which the enemy of God and man, with all his subjects will speak against.

The truth believed, and obeyed, by those brought under the power of the Lord Jesus, and raised unto a newness of life will be a sign spoken against. The words of truth spoken by Jesus, believed and practiced in the church (his body on earth) will be spoken against. The words of truth believed and obeyed by an individual member of the Lord's body (the church,) will have in him the sign that shall be spoken against. "For as concerning this sect, we know that every where it is spoken against." (Acts 28: 22.) The doctrine of self denial is spoken against." The doctrine of nonresistance is spoken against. The doctrine of practical faith is spoken against. The doctrine of evangelical repentance is spoken against. The doctrine of believer's baptism is spoken against. Washing the saints feet; the Lord's supper; the true celebration of the communion of bread and wine, are vociferously spoken against, with every other commandment of the Lord Jesus. In short, the more truth the converted believe and practice; and the more they testify against antiscipitural practices; the more conspicuous will be the sign "that will be spoken against."

Dear reader, let not all this terrify. If the sign is in you against which the world and hypocritical professors will speak; you have also the sign that you are the Lord's. And if you are the Lord's let all the combined powers of earth and hell be against you; they cannot harm you. His power will sustain you in every trial, support you in death, and bring you forth in the first resurrection. And he will, with all those who through his power were brought

down, and raised up into a newness of life, and had the sign which was spoken against; make you glorious with himself through all eternity. While all they who knew not God, nor obeyed the gospel of Christ, shall be banished with an everlasting destruction, from the presence of the Lord, and from the glory of his power.

That God may help you, to accept this child, which is set for the fall and rising again of many, and for a sign which shall be spoken against, is the prayer of your brother and friend.

D. P. S.

Double Pipe Creek, Md. Jan. 1st. 1859.

GROWTH IN GRACE.

Life, under all the circumstances with which we are acquainted, is progressive; it is feeble at the commencement, but advances gradually to maturity. Thus it is in plants, and in all animals, and with the human mind; it is thus also in the spiritual life. The beginning of the Christian or spiritual life, is comparatively small. It is compared to a grain of mustard seed. Matt. 13: 31. "The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field;"—to a newborn babe, "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and evil speaking, as newborn babes, desire the sincere milk of the word, that ye may grow thereby." 1 Peter 2: 1, 2. The true law of the Christian life involves in it growth, as do the laws which govern life in the vegetable and animal kingdom.

It is a common idea, that the happiest and holiest period in a person's Christian life, is when he is first converted. And it is no doubt so with too many.

But it ought by no means to be the case. And where such is the case, it is not at all unlikely that there has not been a scriptural birth. It probably has been of excitement rather than of the Spirit of God; of passion, apart from the proper exercise of the judgment and understanding, instead of the word of truth operating upon all the passions and powers of the soul; of the will of man and of flesh, and not of the will of God.

To look upon the commencement of a Christian life as the happiest and holiest period of a christian's experience, is to fail to appreciate the distinguished privileges of a christian, and to misapprehend his duty, since it is both our privilege and duty to advance in the divine life. "Grow in grace, and in the knowledge of our Lord and Savior Jesus Christ," is an apostolic injunction, and to a mind that can comprehend the spiritual truth of the text, it presents a glorious privilege.

The apostle Paul clearly recognized the doctrine of growth in the christian life, and when near his time of departure from earth, writes as follows: "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect: but I follow after, if that I may

apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3: 8-14. Although the apostle had experienced such a wonderful change, he was not satisfied with his attainments. And much less should all those be satisfied, whose attainments are so much less than were those of the apostle Paul. There is room for the Christian's growth in holiness, as long as he remains in the world.

An evangelical or a gospel growth of grace is gradual, regular, and permanent. Hence those take a wrong view of this subject, "who suppose that religion is a fitful sort of life; an alternation of excitement and insensibility. Those who labor under this delusion, are religious only on certain occasions. They live contentedly for months in unconcern, and then, if they can be moved to tenderness or joy, they are satisfied with the prospect of another period of depression. No form of life is thus intermittent. Neither plants nor animals thus live. Men do not, when in health, pass from convulsions to fainting, and from fainting to convulsions, nor does religion, when genuine, ever assume this form. It has indeed, its alternations, as there are periods of health and sickness, of vigor and lassitude in the animal frame, but just so far as it deserves the name of religion, it is steady, active, and progressive; and not a series of spasms."

The Scriptures recognise in the formation or birth of the Christian, an "inner man." Eph. 3: 16; and a "new man," Col. 3: 10. Now a growth in

grace implies a harmonious development of all the parts of this new being, as the principle of life, in plants and animals, leads to a harmonious development of all their parts to produce a perfect formation. In plants, the root increases as the branches enlarge; in animals, the body grows as the several members increase in size. Every thing seems to depend upon this harmonious progress. If some members of the body increased, while others remained in their infantile sizes, deformity would be the result, and we should see a monster instead of a perfect being. If the branches of a tree grow, and the roots should not, these would not be able to support the tree, and it would fall. The same law of symmetrical development governs the growth of the soul in grace. If the soul is made alive, and grows in grace, it shows itself in all those forms of goodness exemplified in the life of Jesus, and inculcated in the gospel. In pursuing our subject, we notice.—

I. What a growth in grace implies. And we remark, that it implies, 1, An increase of the knowledge of Christ. In the apostolic injunction already quoted, growth "in the knowledge of our Lord & Savior Jesus Christ" is connected with a growth of grace. This knowledge comprises all that may be learned of Christ as a teacher come from God, and includes in it, a knowledge of God as our common Father, a knowledge of Christ as the Savior of sinners, a knowledge of the Holy Ghost as a helper in the various offices he performs, and a knowledge of the Scriptures as a "perfect law" to govern us as the loyal subjects of the kingdom of heaven. And this knowledge must be practical or experimental. That is, we must know, feel, and be assured of the things we learn. Following on to know the Lord, the eye becomes more unveiled, the heart more enlightened, the un-

derstanding more quick in the fear of the Lord, and the taste more discerning between good and evil."

2. A growth in grace implies an increase of spiritual power, enabling the child of God to endure hardness as a good soldier of Jesus Christ, & to perform much active service and hard labor in the vineyard of the Lord, and also to bear patiently the buffeting he may receive in a world which lieth "in wickedness."

3. A growth in grace implies an increase of love. And increase of knowledge will reveal to us more of whatsoever things are pure and lovely, and our love will be increased to such things. And as our love is to be "according to knowledge," and as we know there is an immortal soul within the breast of the vilest sinner, we will love him, though he be our bitterest foe, and seek to promote his salvation.

4. A growth in grace implies an increase of humility. Every day will reveal to us our liability to wander from God, our entire dependence upon him to keep us from falling, our daily need of the cleansing blood of Christ and of his intercessions at his Father's right hand in our behalf. Well may the apostle ask his brethren the following question: "What hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory as if thou hadst not received it." 1 Cor. 4: 7. We have nothing that is worth mentioning but what we have received from God. "Which of you by taking thought can add one cubit unto his stature?" asked Jesus. Matt. 6: 27. In the same discourse he declared, "Thou canst not make one hair white or black." Matt. 5: 36. Who then can be proud? Certainly not those who grow in grace.

5. A growth in grace implies an increase of faith. "Prove me" says God "if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Malachi 3: 10. His people prove him, and find that his promises are "yea and amen." "If ye know these things" (meaning the spiritual lessons which he taught,) said Jesus, "happy are ye if ye do them." John 13: 17. Thus the more we practice the precepts of Christianity, the more will we feel assured of their divine authority and of their utility in promoting the welfare of mankind. "Your faith groweth exceedingly," says Paul to the Thessalonians. 2 Thes. 1: 3.

6. A growth in grace implies in the last place, an increasing conformity to Christ in principle, in feeling, and in life. He has left us an example, that we should follow his steps.

II. We shall in the next place take a glimpse at the means for promoting a growth in grace. We have seen that the growth of the soul in holiness, is compared to the growth of vegetation. Vegetation to grow and flourish, must have a congenial soil, light, heat, and moisture. And the soul to grow in grace, must be planted in "the church of the living God, the pillar and ground of the truth." It must occupy such a position and place, that the light and heat of the "Sun of righteousness" will penetrate it, and this it will do, if it is in the church, for in the midst of the seven candlesticks, (the candlesticks representing the church,) the Son of man or Sun of righteousness was seen. Rev. 1: 13. And with the Holy Spirit, which is compared to water, will the soul be watered, and then it will grow, sending down its roots deeper into the rich soil of divine truth, while its branches, that is its pow-

ers or influence expand, to embrace a larger portion of the world under its shadow. But we have also seen that the soul in its regenerated state, is compared to a babe. Now we know there is no food so well adapted to the child as the mother's milk. So newborn babes or regenerated persons are exhorted to "desire the sincere milk of the word, that they may grow thereby." Again, the Savior declares himself to be the food of the soul, and says, "my flesh is meat indeed, and my blood is drink indeed." John 6: 55. And again he says, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matt. 4: 4. Thus we see that Jesus and his word are the proper food for the soul if it would grow in grace.

It is likewise necessary in the animal economy that there should be a pure air breathed if a healthy state of the body is promoted. Various diseases are likely to taint the air, and render it very unhealthy. So for the soul to grow in grace, it is desirable it should be surrounded by a pure moral atmosphere. Consequently those who desire to grow in grace, should avoid as much as duty will permit, the company of the wicked, for their influence is to be feared; and they should seek the company of those who purify the spiritual air around them by their godly conversation, and by their exemplary lives.

Again; It is very necessary for the full development of all the members of the body, that the child should have exercise. Let it always be confined to the cradle or any other place until it should be twenty years of age, and it could not walk nor work. So it is with the members of the "inner man." If he would grow in grace, he must exercise his spiritual members. These may be weak

at first like the limbs of an infant, but by proper exercise and wholesome food, they will become very strong. The apostle John in referring to love, remarks, "My little children, let us not love in word, neither in tongue; but in deed and in truth." 1 John 3: 18. This is the way to exercise love, by exercising it in deeds. Then it will grow and become strong. So with all the Christian graces and gifts; only let them be much exercised, and they will grow and become fully developed, and be strong. Paul commands Timothy to "be strong in the grace that is in Christ Jesus." 2 Tim. 2: 1. To the Corinthians he gives this command: "Quit you like men, be strong." 1 Cor. 16: 13. We are to be MEN in strength and understanding, and children only in malice. 1 Cor. 14: 20. By growing in grace, we may "all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Eph. 4: 13.

J. Q.

THE VALUE OF THE SOUL.

Matt. 16: 26.

For what is a man profited, if he shall gain the whole world, and lose his own Soul? or what shall a man give in exchange for his soul?

In all the Bible, I know not a more weighty text than this. Were it duly considered, what a religious world would this become? The disregard of it, makes the world that scene of wickedness, mischief, pride, and folly which we are seeing daily. To give these words their full force, let us remember whose they are. They are the words of Jesus Christ. And he was able to know that the soul is worth more than the world, as he paid

the price for the redemption of the soul with his own precious blood. Surely he then knew the value of the soul. Let us regard these words my dying friends, as full of truth, and truth too of the greatest importance to us all.

In the text, there are two things which require our attention. First every man has a soul of the greatest value. Secondly, there is a possibility of a man losing his soul, yea, great danger of it.

First, every man has a soul of the greatest value. The nature of the human soul is at present but imperfectly known: God has told us enough to assist our faith, that we can learn from the scriptures, that the soul is a something distinct from the body. A thinking, immortal substance. And capable of living from the body in another world. This appears from Matt. 10 : 28, where our Lord says to his disciples, "Fear not them which kill the body, but are not able to kill the soul : but rather fear him which is able to destroy both soul and body in hell. In like manner—we have from the parable of the rich man and Lazarus that the soul of the former was tormented in hell, while his body laid buried in the earth. Jesus Christ assured the penitent thief on the cross, that he should be with him that very day in paradise, while as we know the body of Jesus was laid in the tomb. St Paul declared that death would be gain to him, because when absent from the body, he should be present with the Lord. Useful as he was in the church and happy as he was in that usefulness, he rather desired to die, to depart, to be with Christ, which was far better.

Now this immortal soul is of immense value, and its excellency may be argued from the following considerations. 1. Its origin. It came immediately from God. Something peculiar

is said of the formation of man. Gen. 1 : 26. God said, "let us make man in our image, after our likeness. And in the 2d ch. 7 v. it is said, "the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul." And again, let us consider the worth of the soul, in the amazing price paid down for its redemption. Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversations received by tradition from your fathers; but with the precious blood, of Christ, as of a lamb without blemish and without spot. 1 Peter 1 : 18, 19. Thousands of rams or ten thousands of rivers of oil, would not have sufficed; nothing but the blood of the Lamb of God could atone for sin.

Surely the ransom price bespeaks its infinite value. O let us learn to value our souls. Consider again, the contention between heaven and hell for the soul of man. Heaven from above invites us to come to God. Jesus Christ came down on purpose to show us the way. Yea, to be himself the way. The ministers of the Gospel watch for souls. For this they study, and pray, and leave their homes to travel to and fro, and labor that they may snatch perishing souls from that awful punishment. They are instant in season and out of season, and are all things to all men that they may win some. Your serious relations, friends, and neighbors long for your conversion. For this purpose, they pray for you, speak to you, yea the angels of God are waiting around us, longing to be the messengers of good news to heaven that sinners are repenting on earth.

On the other hand, it is the business of the devil to tempt and destroy the souls of men. As a subtle serpent, he

lies in wait to deceive, or as a roaring lion he roams about to destroy. Gladly would he seduce you into sin by the love of pleasures, or get you to neglect salvation by the love of business, or prejudice your minds against those that are observing the commandments of our Lord Jesus Christ. What is the reason that preaching the Gospel in its true light, is so much opposed, and storms of persecution raised against it? Satan is afraid of losing his prey. He knows that the Gospel is the power of God unto salvation, he would, therefore, keep men from hearing it, lest any should be turned from darkness to light, and from the power of the devil, to God. Learn then, the worth of your souls, from the strife there is between heaven and hell to obtain them, and say whether you would wish to gladden angels, or gratify devils. Above all, consider the immense value of the soul in that vast eternity of bliss or woe that awaits it. We are but in an embryo state at present, like the bird in the egg, or an infant in the womb. We shall soon die into eternity. We shall then begin a state of being in happiness or misery. The present life is merely the seed time of eternity, and what a man soweth, that also shall he reap. He that soweth iniquity, shall reap vanity. He shall meet with nothing but disappointment. He that soweth to the flesh, shall reap corruption. But he that soweth to the spirit, shall reap life everlasting. Gal. 6: 20. "What shall a man give in exchange for his soul?" The expression seems to allude to the customs of those countries which do not use money in their traffic, but exchange one article for another. Now what can be exchanged for the soul? Can anything be offered of equal value? Certainly not. For every thing in this world is temporal;

but the soul of man is eternal. How dreadful then its loss. And this leads us to shew,

Secondly, That a man may lose his soul, and that he is in danger of so doing. Let us then seriously consider the danger of losing our souls. That there is danger of doing so, the word of God abundantly declares. Remember what Christ himself said: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leads to destruction, and many there be who go in thereat." Is there not danger then?

Mark again what is said by the Psalmist: "The wicked shall be turned into hell and all the nations that forget God." The word of God describes the very people. See a list of them in 1 Cor. 6: 9, 10, and mark whether you are there described. "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of God." Look over this black catalogue again, and if you find your name there, own it, blush and tremble to think what it must be to be shut out from the kingdom of God, and so lose your own soul, and then say, is it worth while to lose your soul for any of these sinful pleasures and practices? Will you with your eyes open, exchange your soul for any of these things? I find again, that all impenitent persons, all unconverted persons, all unregenerated persons, and all neglecters of the gospel, will lose their own souls. And that you may be sure of this, I will mention the chapter and verse where it is so declared. All impenitent people: Luke 13: 3, "Except ye repent, ye shall all likewise per-

ish." All unconverted people: Matt. 18: 3, "Verily I say unto you, except ye be converted and become as little children, ye shall not enter in the kingdom of heaven. All unregenerate people: John 3: 5, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. To these characters, we add, all neglecters of the gospel. Heb. 2: 3, "How shall we escape if we neglect so great salvation?" How can we in our consciences, expect to avoid condemnation for our sins, if through carelessness and unbelief, we despise and reject or disregard, and do not embrace the gospel which brings salvation to lost sinners? Why did the Son of God come down from heaven? Why has he sent his gospel to us, dear reader? If you are not obeying the Gospel, how can you expect to be saved? Oh: stop and think before you further go.

J. B. of Va.

For the Gospel Visitor.

"PREPARE TO MEET THY GOD."

Amos 4: 12.

When we take into consideration what gave rise to these solemn and emphatic words of the Lord, we think, it unquestionably should cause every sinner to tremble, and every unconverted heart to be pierced through as with an arrow. Reflect seriously, my dear friends, you, especially who from time to time do slight the kind invitations of the Lord, reject the offers of His mercy, and fight against your God in the rebellious course you pursue. Yes, my dear brethren and sisters also, let it be a warning and a watchword to us, that we may strive to meet our God reconciled. If we take these words into consideration with the subject with which they stand connected,

they appear as a challenge of the Lord God Almighty to reprobate sinners.

After executing this divine wrath in vain against idolatrous and rebellious Israel from time to time, He appeals to the remnant in plaintive language and says, "*And ye were as a firebrand plucked out of the burning,*" so barely had they escaped His divine judgment. O how many are in this position. Danger besets you on every side, you are on the threshold of eternity, and if a stranger to God, you stand upon a slippery rock, where fiery billows roll below, any moment liable to slide down, *down to the regions of eternal misery, pain and woe.* 'Yet for all this,' saith the Lord, "You have not returned to me." Therefore you must now prepare to meet, or confront me in judgment. Awful declaration! Make ready, muster your courage, prepare and arm your allies, "to stand in the battle in the day of the Lord." I appeal to you, my dear friends, who delight in sin and folly, and in consequence delight in opposing God whom you soon must meet. You certainly occupy dangerous ground. Your condition is an awful one. If you die in that condition what will be the consequence? Are you prepared to meet him in anger? Is your prince, the Devil whom you serve, able to stand in the battle in the day of the Lord, when he himself shall be thrust into the bottomless-pit? Can you think for a moment to make your escape from an Omnipotent hand, in order *to avoid being consumed with the fire of his wrath?*" Do you think that the Lord will make void his word? "The wicked shall be turned into Hell, with all the nations that forget God." Therefore my dear friends, return, fight no longer against God. It is in vain, you cannot frustrate God's judgment. You must be obedient once,

if not in time, be in eternity. O, to be cast into hell, where the worm dieth not and the fire is not quenched.

Now to those who are willing to come, we will apply our text as an admonition, by adding a few words. *Prepare to meet your God in peace.*

This admonition will not only apply to a part of the human family, but is applicable to all. *All must meet him.* Therefore we all should prepare to meet Him in peace. And it should be a speedy preparation. The time allotted us, is short. It must be done in this life, and our "life is only a vapor that appeareth for a little time, and then vanisheth." Therefore, "what thy hand findeth to do, do it with all thy might."—This must not only be a speedy preparation, but also a thorough and a lawful one. One which is approved by *Christ the Prince and author of Peace.* O then, let no one be deceived by being persuaded to think we can be too particular in strictness of obedience, and in complying with all his commands, in showing the fruits of the spirit with holiness of life.

Christ in his word tells us what to do. He demands our obedience, shows us the consequence of disobedience, exemplifies the inner life of God, and says, "follow me;" that is, imitate my Holy example. Now, if this is neglected, judgment is pronounced already. Hear his words; "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken shall judge him at the last day. Christ is declared to be the judge. The whole power of the Godhead is vested in Him. Hence, we conclude, that God judgeth the world in Christ. O how necessary it is, to prepare to meet our God in peace!

Paul beautifully declares, how peace can be made with God. Rom. 5: 1.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Justifying faith, implies a faith which leads us to obey the whole plan of salvation, as revealed in the Gospel, and a cordial submission to every ordinance of the house of God, whether external, or internal; plain or mysterious; pleasing or displeasing to our corrupt mind. Whether it lead to joy or sorrow; sunshine or clouds of darkness; pleasure or pain; health or sickness; life or death; in short, wherever the Lord sees fit to lead us, we must be willing to go. Yielding in all things to His divine disposal. No murmuring, no caviling, no criticism, nor persuasions of our own, will stand the test, when we have to meet the Lord. Such a Lord, who has eyes as flaming fire, who can penetrate the secret recesses of every heart; who cannot be deceived, neither suffereth himself to be mocked. Before such a God, who swayeth His sceptre over the Universe, and who holds the destinies of all nations in his Omnipotent hand. Whose thunders and lightnings, and earthquakes, and tempests, and pestilences can sweep millions to the grave in a moment! Whose command would extinguish the sun, and crush the universe to nothing! O shudder, sinner, to meet such a God in your sins! Who saith to the sea, "*Peace, be still,*" and to the Seraph in glory, "*Go,*" and *he goeth.* While all the inanimate creation obeys his voice, while angels bask in his smile; while all the treasures of heaven are at His disposal; while nothing exists of which he is not the rightful owner, and while devils are shrinking from his frowns, and tremble beneath the chains of his wrath.

O what is any thing compared to God! You have to meet this infinite God. O

careless sinner ponder well the importance of meeting Him! How will you meet Him, if you are not his friend, his child? *How will your soul sustain that awful day? How bear the appalling survey of his infinite majesty? How will you shudder at the guilty past? How tremble at the amazing future?* PREPARE TO MEET THY GOD.

Whatever engages you, let God engage your most fervent thought. What ever claims your heart, let God have the first place there. O then! Saint and sinner, friend and foe, brethren and sisters; let us all unite and take heed to the awful warnings contained in our text, *Prepare to meet thy God*, and follow the admonitory charge, PREPARE TO MEET THY GOD IN PEACE.

L. F.

Pattonville, Pa. Dec. 27th 1858.

For the Visitor

A SISTER'S EXPERIENCE.

A DREAM.

Long nights and wearisome days were the fruits of a troubled heart upon which the spirit of God was operating in a very mysterious way. We can of a truth say, "The ways of the Lord are past finding out." And often it is he who is talking with the children of men, when they think that the gentle voice of God is an imaginary vision, or in other words, a dream. And had God never spoken to man in visions and dreams, then we might consider all dreams to be alike, and only the result of a disordered system. But there is a great difference in dreams; sometimes we are frightened to an alarming degree, and at other times we enjoy conversation with friends. But to come to my own case. Upon a certain occasion when in great trouble, I set apart a particular time for prayer,

when I petitioned God for special favors. And at the close of this time, which was forty eight hours without breaking my fast, I prayed to the Lord to show unto me in a vision, the end of my troubles. For I was very desirous to obtain a constant peace, although, it is true, I had considerable peace in believing in Jesus as my Redeemer, for weary and heavy laden I had come to him, and in believing, had found that first rest which is promised, and with which I fear thousands will remain satisfied until it is too late to take the yoke upon them, and to follow the meek and lowly lamb, which seems to be necessary in order that we may enjoy a higher degree of rest, and a stronger assurance of our acceptance with God.

At this first resting place, I had been resting for eleven years, although not perfectly happy by any means, for sometimes I was on the mountain top rejoicing, and through the telescope of faith, I could look over into the promised land. But alas! dark clouds would again rise, and storms toss my little bark into a perilous situation. My peace being thus often disturbed, and sometimes it was most disturbed when I would be reading the word of God, for often at such times a still small voice would say "perfect peace can be obtained."

Now at the close of the aforementioned set time, being weary and weak, I fell into a sleep, and in a vision saw myself wasted to a mere skeleton. And as I thought, I consulted an earthly physician, who advised me to take a journey. I accordingly started, although sick in body, and traveled across plains and over hills and through valleys, until I came to a large town, and was there taken into a room where I could lie down and rest, and from there I was taken into a store, where I saw a man that bade me welcome,

to his house, and he took me with him some distance. At length we reached his house, and I was much wearied with my journey. He bade me rest, and gave me something to eat and drink. Notwithstanding, I grew still weaker. At length we started again together to travel across mountains and over hills, and through valleys. At length we came to a little gate, where stood a small man with a pleasant countenance. He had on a low crowned hat, and he wore a beard. He had a pan in his hand with something white in it. He set it down on a block, and bade me come in. Now here I thought I was to rest awhile, and cordials were administered to my weary body which had been almost overcome with weakness.

Here my guide left me to rest my body, but I seemed to grow worse for some time. But at length, I got better, and was then taken by a friend to a place where there was a very large gathering. I thought many angels filled the one side of the house. And in the midst of that large gathering, stood one like the Son of man, with auburn hair, and a beard of the same color, eyes black and sparkling, his hair parted in a straight seam across his head. And I saw him take a little book from his pocket, and from it he read, and the reading made me so very sick that I could sit up no longer. I went up stairs, and laid me down on my face and wept. At length some one came to me and bade me stand up and eat. I came down stairs, and saw many tables all filled; and in the midst was the man with the little book who had the auburn hair. But there seemed no room for me. I thought that I wept much.

At length the little man that met me at the gate, came to me and said, Well, how is it now? I told him I was very

sick, and requested him to go and bring the man with the auburn hair to me. He went and brought him to me. I told him how sick I was since he opened the little book. He again drew the same book from his pocket, and gave me something to eat out of it, which made me still more sick. I again went up stairs and threw myself on my face, and there I wept tears, I thought, large and many. I then came down again. The lights were now lighted, and the tables were all filled up, so that there was no room for me. So I stood and looked over them, and they seemed to represent that holy throng which John saw.

The man with the auburn hair was still in the midst. I then went upstairs again, and buried my head deep in the pillow and wept there. I thought I remained there until morning and still continued sick. I was taken away from this place, but rested not day nor night. I was then taken far away, where I again saw the man with the auburn hair. He opened the little book, and read out of it that *I must die*. I felt bad, and went back again to the place where I met the man at the little gate. I went into the house, and in my trouble, I went into a small room to weep. Here I found the little book which the man of God had put into his pocket; I now began to rejoice. I was then taken back to the place where I first saw the tables set. Now I thought I darsit with that beautiful number. But instead of the man with the auburn hair, there was a man with a bald head, who spoke so very kindly to me, and took me by the hand, and led me down into a beautiful clear water. And he there buried me alive, but I did not feel any fears, for I thought I saw the sun under the water. And when He brought me out of the water, I thought I saw many angels which

gave me their hands. O how beautiful they were! Here I awoke from my dream.

This dream was interpreted by a friend, but very imperfectly, yet it seemed to satisfy me at the time. It was kept, as it were, wrapped up in a napkin for three years, when it was fulfilled to the very letter. The ways of the Lord are past finding out. For eight years prior to this dream, I had endeavored to serve the Lord with much fervency of soul.

Thus long I strove my God to love,
And tried to fix my thoughts above;
Thus long I strove his laws to keep,
And fondly hop'd I was his sheep.

But my strivings all prov'd vain,
For my poor heart was still in pain;
I never all my vileness saw,
Till pronounced accurs'd by law.

Then with a sense of guilt oppress'd
Pain and anguish filled my breast;
But when my soul was sunk in fear,
Then my Savior did appear.

But not with vengeance in his eye,
But in love to me he cried,—
Come to me, thou wandering sheep,
All I require—my precepts keep.

This dream was interpreted by Dr. Reece, and the interpretation was as follows:

R. I will tell you how it is, you are never satisfied, neither will you be, until you come to die. Then the Lord himself will appear to you, and testify to you that your name is written in the book of life. And the way you will have to travel through life, will be a rough one; that is your spiritual path will be rough and over terrible mountains, across valleys &c. And it may be that your health will grow worse, and you will be taken home where you will receive a hearty welcome. But be assured, all will be well in the end, for that man with the auburn hair and san-

dy beard, and who had the little book in his hand, will be your Savior. And when he will appear to you with the book open to read out of it, you will be made very sick, and you will continue sick, for you are always working at things which you cannot understand. It refers to the present time. And the little man that met you at the gate, will be a physician, who will administer cordials to refresh you. The place where you saw so many people, and where the tables were spread, represents your sick bed; as no doubt many friends will visit you, and the Savior will be your chief joy, and will appear in the midst of that throng. The aged man with the bald head, and who talked so kindly to you, and who led you into the water and buried you alive, represents death. But you will have no terror when he comes. The sun which you saw in the water is the Sun of righteousness with healing in his wings. And those beautiful bright faces which you saw on the banks of the water, represent that holy happy throng on the banks of deliverance.

Here the dream with the interpretation thereof was laid away as though there would be no more of it until the close of my earthly career. But in three years after, my health grew bad, and continued to grow worse until all hopes of ever getting well were lost. And being advised by my physician to travel for my health, and thinking by this means my mind would become calm, and all would be better, I took his advice. For I truly had wasted away to a mere skeleton. For whilst disease was making rapid inroads on my body, the soul seemed to be ready to depart, thinking all was well, notwithstanding when I would read the word of God there was always something that seemed to disturb my peace; but then I would try to fix my eyes higher than the word,

and on the wings of faith I would soar to worlds unknown. But after all I had to come back again. And as my body was thus wasting, I had an ardent desire to bid adieu to earth. I now started home to die at my father's house. I was taken to Frederick city by a friend where I met a cordial welcome at Mr. Boyd's. Here I rested myself until my father received word that I was there. He at length came for me and bade me welcomed to his tender heart. He took me to his own home where he ministered to all my wants. But I was still sinking. At length my father proposed going to Dr. Fahrney's for me, and thought it best to take me to my brother's where I would be near to the Doctors. And straightway we made ready, and travelled across mountains, over hills, through woods until I was nearly exhausted.

And when we arrived at the place, we met my brother at the gate with a pan of paste in his hand, just as I had seen in my dream. He was going to the tanyard, for he was a tanner. He quickly put it down, and met me with a very pleasant countenance, bade me welcome, and took me into the house, and immediately ministered cordials to me to refresh my weary body. Here my father left me, and in a few days I was under the effects of the Doctor's medicine, for my brother procured it for me as soon as he saw the condition of my system. This I had seen in my dream.

By the blessing of my God, I soon got so that I could walk out; and by the time of the Brethren's Lovefeast at Grossnickle's I could attend. But little did I think that that day my dream would be revealed to me. It was the first Lovefeast I ever attended, and there was quite a large gathering of people. Br. Henry Koontz preached, and in his discourse proved to me that the founda-

tion upon which I had built my hopes of heaven was faith alone without works, and this faith is said to be dead; although I thought I had done many good works. By the time, however, br. K. was done preaching, I had neither living faith nor works of righteousness, for when I saw that the word of God was to judge me in the great day of accounts, I felt that I would stand condemned. And this was the reading out of the little book which made me so sick in my dream. I could stand it no longer, but went up stairs and laid on a bed and there I wept, and prayed, but could not shake off the conviction, that what br. K., preached was true. And what will I do, thought I, for if I acknowledge the truth, I will have to leave the church which I love so dearly. I took courage, and came down stairs. The tables were all filled, and the brethren were about to take dinner. Br. K., just rose on his feet to give thanks. I thought I never saw so much humility as was manifested among the brethren on the occasions. I went back near the wall and sat down by myself. My brother whom I had met at the little gate came to me, and said, "well, how is it now?" I told him, worse and worse. "Go bring that man with the auburn hair" said I, "I want to talk with him. He went and brought him. I told him in what way he had left me in his preaching, that I thought all was pretty well with me, but if what he preached was true, I certainly had been indulging in a very false hope. "Well," said he, taking from his pocket the Testament, in this little book you can find what is required of every true and faithful child of God. Have you done what this book requires?" I had to say, no. He then told me that faith without works is dead, and put the book into his pocket again, and with a few more words he left me.

I went up stairs again, and laid myself down and wept until time of feet-washing to commence, when a sister came to me and told me to come down. And when I came down into the church, they were just going in with water to wash feet. Here the word of God stared me in the face; for I knew this was a command which I never observed. I remained until the members were all seated around the tables, but I could stand it no longer. I now went up stairs again, and to drown my sobs, I buried my face deep in the pillow where I remained until morning, when I left the place, but left very reluctantly. But I had no rest day nor night. In a few days my brother proposed going to hear br. K. preach again. I went with him. The meeting was at Beaver Creek. My brother conversed with me on the way, and I began to feel willing to be led, for I found I was blind. Here brother K. again held up the true standard of the cross of Christ. He had taken away every prop from under me, but I was not quite willing to acknowledge it. But few words were spoken in defence of my former faith, namely Methodism, until we reached home. In the depth of silent sorrow, I reached my brother's and went into a small room, in order to calm my troubled heart, and if possible hide my bitter tears.

On entering the room, I saw a Testament lying on the stand. I took it up, and opened it, and read these words: "He that believeth and is baptized, shall be saved." I read it again, and then I believed what I read. I thought I always loved the Bible, but never had I loved it, as I did then. With astonishment I looked at the neglected volume. For I saw very plainly that I before loved the church which I had attached my-

self to, more than I had loved the Savior. And I fear thousands more do the same. O how I loved the Bible now, for I had learned by br. K.'s preaching, that that word should be my judge. Now for the first time, I felt quite willing to leave all for Christ. My dear brother A. had often endeavored to lead me to the rock that was higher than I, but I would not be led. But now, finding that I was both lame and blind, I was willing to be led right to Christ. I made my requests known to the church, and br. B. was the administrator in baptism. It was this brother that was represented by the man with a bald head in my dream, and not death as had been interpreted. The shining ones whom I had seen in my dream, were my dear brethren and sisters on the bank of the stream in which I was baptized. And instead of being landed, as my interpreter had it, on the shores of immortal glory, among that holy happy throng, I considered myself now just starting in the right way for home. And that straight and narrow path which leads to the heavenly home, passes through a dark and howling wilderness, through which pilgrims must pass:

"Yet beyond this vale of sorrow
Lie the fields of endless day."

My dream being so remarkably fulfilled, I could not help thinking that the Lord was concerned in it. I have given this sketch of the way in which I was brought to the truth, hoping that it may prove interesting to others.

R. P. C.

The bravest man is he who is most afraid of sin. He shall have boldness in the day of judgment.

Nearly every calamity in life is tolerable to him who has a good conscience.

For the Visitor.

THE VALUE OF TIME.

(The following article was headed "The New Year," and was intended for the January No., but it was not received in time for that or for the February No., and we therefore change its title, and insert in this.)

"Millions of money for an inch of time," cried Elizabeth the gifted but vain and ambitious queen of England, on her dying bed. Unhappy woman!—reclining upon a royal couch, with three thousand dresses in her wardrobe, a kingdom upon which the sun never set at her feet—all is now valueless, and she shrieks in anguish, and shrieks in vain for a single "inch of time." She had enjoyed threescore and ten years. Like too many among us, she had so devoted them to wealth, to pleasure, to pride and ambition, that her whole preparation for eternity was crowded into her final moments; and hence, she, who had wasted more than half a Century, would now barter millions for an "inch of time."

The last year has sent to Heaven's chancery its record of human conduct, and gone to mingle with a just eternity. "It has done the errand of its destiny, and will return no more." Pilgrim to eternity, prone as you may be to religious apathy—wanderer as you may be from the path of rectitude and salvation—bewildered and fascinated by the excitements and temptations of life—urged on by the power of evil habits and the influence of evil example—we ask you to pause on the line which separates the past from the future, that you may commune with your condition, your character, your obligations, and your destiny.

Do you ever think seriously? What time more proper for reflection than the closing of a year? It is a complete peri-

od. It is short enough to have its scenes remembered: it is long enough to take a startling portion from human life. It has something of the solemnity of the end of life. It is a miniature judgment hour, when we may summon ourselves before conscience, receive its verdict, and if need be repent and reform.

"Tis greatly wise to talk with our past hours,
And ask them what report they bore to heaven."

Have you ever reflected on the preciousness of time? Its swiftness eludes the eye. Its footsteps are noiseless as the tread of angels. It is murdered not by violence and set purpose, but simply by neglect. It utters no cry to startle its abuses. It seems to be obsequious—lending its hours to every purpose of idleness, of folly, of sensuality, of avarice, of ambition, and impiety.

But with all this seeming imbecility, its wings never tire, and its course is never backward, with energy irresistible, it moves the whole mass of the living "to the pale nations of the dead." With its resistless and rapid wings, it annually sweeps twenty millions from this world of mercy and probation, into the shoreless ocean and the unchanging destinies of eternity. If you "take no note of time," it takes note of you.

The seed sown, by the use, or abuse of each flying moment, you are to reap in joy or sorrow on the plains of heaven or of hell. As time is the period in which, through repentance toward God and faith in Jesus Christ, you are to avail yourself of offered salvation, its improvement is priceless as heaven—its perversion fearful as eternal woe. You have around you a beautiful world, showing in every part the wisdom, the power, and beneficence of God. The year has presented the bloom and fragrance of spring, the advancing maturity of summer, the ~~days~~ of autumn,

and the cheerful firesides of winter. The seasons have each brought rich gifts. But all these blessings have been in vain, if you have wasted your time or misimproved your religious privileges.

You have had health in your habitation, loved ones have clustered around your table, increasing while they shared your joys. Your plans have prospered, and you close the year, it may be, with augmented treasures. But if you have improved no time religiously, all these blessings have come in vain. Nor a single joy have you embalmed for immortality.

God has invested you with noble powers of mind. You have an understanding to grasp, and hold and improve truth. You have memory to call up the past, & imagination to explore the future. You have deep and strong affections to pour out currents of love. You have the elements of eternal progress in knowledge and enjoyment. But every fibre of your soul is linked to moments of time, and if you abuse these moments they will thrill the soul with anguish. To turn against you the elements of your own immortal nature, you have only to kill time.

There is in the universe a great God. He is the light, the hope, the refuge, the joy of his obedient subjects. Time is the only period allotted for securing his favor, and if you abuse time, better for you if there were no God—better for you if the Universe were a silent and hopeless desolation. Jesus Christ, by subjecting his own body to agonies of the cross, has opened a blood-sprinkled way from earth to heaven, “whose ever-during golden gates” he has unbarred to lost wanderers. The Holy Ghost has descended, to be the sanctifier, the pilot, and the guard of the weary pilgrim to his home in the skies. But if you im-

prove no time religiously, you render ineffectual all these sublime and beneficent agencies for your salvation. Your Maker has unveiled the world of woe; and stationed ministers, pious friends, bibles, your own conscience—a thousand sentinels, to bid you flee from the wrath to come. During the year you have enjoyed fifty two sabbaths—all designed and adapted to awake thoughtfulness and furnish facilities to escape ruin. But if you have abused time, you have made a steady, unbroken death-march of another year towards the unblest realms of eternal despair. There is a heaven which you are invited to enter. No checks are required to pass you through the golden gates. No cheek there is pale with apprehension—no eye is moistened with a tear. There is no death there, and no more pain. Your lips might catch and echo the melodies of that better world. But live for years to come as you have for years gone by, in the abuse of time, and heaven will exist to you as the strong but distant vessel exists to the drowning sailor—the tantalizing vision of good forever lost.

The appeal is now made to your conscience. Have you, during the past year, so wasted time as to religious improvement, that every temporal blessing, every warning and invitation of the Gospel, and every thing holy and good in the universe, exists to you in vain?

Pause, then at the commencing of a new year! Your condition is most perilous, but not hopeless. Live as you have lived, and all is lost. But there is a precious moment of probation not yet wasted. Blind Bartimeus occupied the moment when Jesus passed by in prayer, and the light of heaven broke in on his world of darkness. The dying thief improved a few brief moments in confession and prayer to Jesus, and for eighteen

centuries has dwelt in the paradise of God. Use the present moments for repentance of sin, for application to the blood of the cross; for subjecting your heart to the Holy Spirit, and your will to the control of truth and duty, and with a new year, you have opened before you a new, a tranquil, a happy life, and a glorious immortality.

It may be hard to think seriously, but it will be harder to bear the scorpion stinging of conscience on your death bed, and throughout eternity. It may be hard to break from your evil habits and your wicked companions; but it will be harder to follow them to the gates of eternal death. It is easy to kill time! But O! dear sinner, remember, the waste of time is the murder of your dear soul. May the above be the occasion of converting one poor sinner and the writer has his reward. Amen.

J. L. R.

Orbisonia, Pa. Jan. 10th 1859.

MINISTERING SPIRITS.

Of the nature of spiritual and immaterial intelligences we can know, comparatively, very little, and all the information we have in our possession, is derived exclusively from the Word of God. In the Scriptures we are informed that two of these glorious beings conducted righteous Lot out of Sodom—one of them went before the trusty servant of Abraham while on his journey to seek a future partner for his master. An angel was sent to stop the mouth of the lions when Daniel was cast into their den. When the Son of God became incarnate, a multitude of heavenly hosts announced the wonderful event, and revealed his birth to the shepherds of Bethlehem, and when tempted forty days in the wilderness, "Angels came and ministered unto him."

During the whole course of his ministry on earth they "had charge concerning him," and at last, when prostrate in the garden, crushed beneath the weight of a world's iniquities "an angel appeared, 'strengthening him.'"

An angel awoke Peter while in prison, knocked off his fetters, and conducted him forth in safety; and another of these celestial visitants was commissioned to assure Paul while on his memorable voyage up the Mediterranean that he and his fellow passengers should be saved from going down into a watery grave.

And now, what are we to infer from all these interpositions of angelic spirits in behalf of those who through faith and patience, inherit the promises? Do they not teach us, that so far from being *indifferent spectators* of human conduct, they take the liveliest interest in our welfare, and feel the deepest concern in everything that bears either directly or indirectly upon our future and eternal well-being, for "there is joy in the presence of the angels of God over one sinner that repenteth."

They have been so long conversant with the beings and events of this lower world, that they must be more intimately acquainted with us, than we can possibly be with one another, and we are not forbidden to indulge the delightful thought, that the pure and beautiful inhabitants of the spirit world are ever hovering around our pathway, taking part in our holier pursuits and aspirations—watching and guarding our footsteps, and seeking by their unseen and mysterious influence to guide us safely to happiness and heaven. "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run

with patience the race that is set before us."

May not *we*, in our ignorance and weakness, be permitted to claim a share in that gracious promise made to the saints of old—"For He shall give His angels charge over thee, to *keep thee* in all thy ways. They shall bear thee up in their hands, lest thou dash thy feet against a stone."

Proned as we are by nature to wander from the right path, and tempted as we are by the follies and fashions of the world, do we not *need* the holy influences of these blessed spirits to restrain us from wickedness—to strengthen us under affliction, and to beckon us onward and upward to bowers of rest and peace.

"Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?"

And if so, why may not our sainted relatives and friends, who have gone to heaven, stoop down to perform some kind office and be our guardian angels through this wilderness of woe.

"The spirits of the loved and the departed
Are with us; and they tell us of the sky,
A rest for the bereaved and broken-hearted,
A house not made with hands, a home on high!
Holy monitions—a mysterious breath—
A whisper from the marble halls of death.

They have gone from us, and the grave is strong!
Yet in night's silent watches they are near;
'Their voices fling round us, as the song'
Of the sweet skylark flingers on the ear,
When, floating upward in the flush of even
Its form is lost from earth, and swallowed up in
heaven!"

There is a German legend which says that each of us at our birth has a guardian angel appointed to attend us in all our wanderings, and to remain with us to the last hour of life, unless driven away by our wicked deeds.

This belief, if not warranted by Scripture, is at least not in opposition to

it, and has been embraced by good men in all parts and periods of the world.

Our Saviour says, "Take heed that ye despise not one of these little ones; for I say unto you, that *their* angels do always behold the face of My Father which is in heaven."

It is a delightful reflection that the glorified spirit of a departed Christian friend is with us wherever we go, to warn us out of danger—urge us on in the path of duty—smooth our pillow when thrown upon a bed of languishing, and when the vital spark has fled, safely to convey our ransomed spirits to the paradise of God.

"Hark! they whisper, angels say,
Sister spirit, come away."

The age of miracles has long since passed away, and we are not to expect that disembodied spirits are permitted to come back to earth for the purpose of making known to us any thing which the Scriptures have not already revealed.

Their presence is not indicated by any palpable phenomena—they appear in no *tangible* form—they speak not with an *audible* voice, but with an influence silent, impalpable and imperceptible.

Let us then open our hearts to receive the impressions which this doctrine is calculated to make, and when beset with the temptations and ills of this probationary state—when struggling with difficulties and discouragements, let us remember that our departed Christian friends who have weathered the storms of life are watching with unutterable longings for the moment when we too shall finish our course with joy, obtain the victory, and receive the crown of glory that fadeth not away.

"I am not quite alone. Around me glide
Unnumbered beings of the unseen world;—
And *one dear spirit* hovering by my side,
Hath o'er my form her snow-white wings unfurled,

It is a token that when death is nigh,
She then will wait to bear my soul on high."

Selected.

Queries.

1. COMMUNITY OF GOODS.

Dear Brethren: As we are surrounded with many difficulties touching our spiritual warfare, and as we desire to contend for the faith once delivered unto the saints, and for the apostolic order, it has been said to me, that we do not keep that order; inasmuch as we have not all things common as the apostles had, according to Acts 2: 44, 45. I wish to have your explanation of this matter, to know whether you consider this practice of the early believers binding upon us.

Answer.—The passage referred to reads thus: "And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need." This passage in the history of the early believers, states a fact concerning their practice, but it does not declare that they had a divine command for doing as they did. We have reason to believe they had no such command. The practice resulted from a strong love, which the believers felt to one another, and thought there was no command from Christ for it; it was not in itself wrong. There are satisfactory considerations to prove that a complete community of goods did not universally prevail among the primitive Christians.

Peter expressly declares to Ananias that it was in his power either to sell his possession or keep it. Acts 5: 4. It is very evident from this consideration, that there was no law in the church requiring every one to sell his goods. Again, we find in Acts 12: 12, that Mary, one of the members of the primitive church possessed a house.

And we frequently find the recognition in the apostolic writings that both rich and poor were in the church. In James 1: 10, we have the recognition of this distinction: "Let the brother of low degree rejoice in that he is exalted: but the rich in that he is made low."

As has already been observed, the believers at Jerusalem acting under the influence of a spontaneous love, and not under the sanction of a divine precept, had all things for a while common. But cases of hypocrisy, deception, and insincerity occurring, these with other causes, led to the abandonment of the plan. There is no allusion to a communion of goods in any other church beside that of Jerusalem. And we find the church there so poor, that Paul made collections for it. Rom. 15: 25, 26.

Their love perhaps did not abound "in knowledge and in all judgment," Phil. 1: 9, and it was taken advantage of by those who were not sincere, and the members of this church became so destitute that assistance from other churches was needed. Although an active liberality characterizes the disciples of Christ, and in one sense, and in some degree, Christians are to have all things common, yet each one had better manage his own private property. A community of goods may take place when the kingdom of God is more openly manifested at the advent of Christ. But until then, it will not be likely to succeed.

2. CONCERNING ORDER IN THE MEETINGS OF SAINTS.

Also please give me an explanation of 1 Cor. 12: 4, 5, and ch. 14: 23-25. The reason I wish an explanation of these Scriptures is this: many of the professors of Christianity around us say, because we do not make so much noise in time of prayer, and shout in our meet-

ings like they do, we do not fulfill these passages of scripture.

Answer.—The first passage referred to reads thus: “Now there are diversities of gifts, but the same Spirit, and there are differences of administrations, but the same Lord.” The other passage reads as follows: “If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad? But if all prophesy, & there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all; and thus are the secrets of his heart made manifest: and so falling down on his face he will worship God, and report that God is in you of a truth.” We cannot see how these passages of Scripture favor shouting, or any noise more than what may be made in earnest speaking, in meetings of worship.

The first passage represents to us the operations of the Divine Spirit in believers under various forms, or producing various gifts. In verses 8–10, these gifts are mentioned as follows: For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues.” Now here are nine gifts enumerated, but shouting or making a noise is not among them.

In the other passage, the apostle shows to the brethren at Corinth that prophesying is more useful to unbelievers than speaking with unknown tongues. For he tells them that, if they all speak with tongues, that is, if they speak in

language not understood, and there come in those that are unlearned, or unbelievers, they not understanding what was said in the assembly of believers, would be likely to think that they were mad. But if they all prophesy, that is if they speak intelligibly and to edification, for this is what prophesying means, according to v. 3, of the chapter under consideration, then if unbelievers or the unlearned come in, they would understand what was said, and would be more likely to be convicted and converted than if the speaking was done in an unknown tongue.

The apostle further tells them how to proceed in their exercises. “If any speak in an unknown tongue, let it be by two, or the most by three, and that by course, and let one interpret.” v. 27. Here we find they were to speak by course, that is, one at a time. Concerning prophesying, he says, “If any thing be revealed to another that sitteth by, let the first hold his peace. For ye may all prophesy *one by one*.” In v. 16, he speaks of prayer, and says, “when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?” It appears then, that the prayer of the one who prays aloud, should be understood, in order that the rest who are present can say, Amen, for when several pray aloud at the same time, they can be no better understood, than if they were to pray in an unknown tongue. We then learn from the apostle’s writing, that those who spoke in an unknown tongue, were to speak by course; that those who prophesied, were to prophesy one by one; and, that the one who prayed, was to be heard and understood. Noise then that would prevent speaking or praying from being understood, and

that would make confusion, is not countenanced by the apostle among saints, but it is rather condemned.

When the power of the word of God falls upon sinners, and they become alarmed, and cry aloud for mercy, and make a noise, no offense should be taken. But while animation and zeal should characterize the religious exercises of Christians, disorder and confusion should be avoided by them. Concerning *their* exercises, the apostle further remarks, "Let all things be done decently and in order," v. 40; "For God is not the author of confusion but of peace, as in all the churches of the saints," v. 33. "And the spirits of the prophets are subject to the prophets," v. 32.

3. Explanation of 1 John 4:2, 3.

We would like also to have your views of 1 John 4:2, 3. There are many who seem to make this confession, who do not belong to the christian church, and who are not holy. Hence the difficulty in understanding the passage referred to.

J. H.

Answer.—The passage referred to, reads thus: "Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of Antichrist, whereof ye have heard that it should come; and even now already is it in the world."

This confession alluded to here does not merely mean a confession of Christ's incarnation, for this certainly would not have been sufficient to have cleared them from the suspicion of being false prophets. Dr. Doddridge translates the latter part of the 2d. v. thus: *Every spirit*

that confesseth Jesus Christ, who is come in the flesh. To confess Jesus Christ then, in the meaning of the apostle John here, is of the same import as *confession* when used by Paul in Rom. 10:10. "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." There is then a confession unto salvation; and this confession does not consist in a simple acknowledgement that Jesus is come in the flesh, but it implies that he who makes this confession, acknowledges himself to be a sinner, and that Christ came in the flesh to save sinners, and yields obedience to Christ's commands in order that he may be saved. This is the confession unto salvation. This is the confession the apostle John has reference to. And the spirit which leads an individual to make this confession, is certainly of God.

4. Concerning lightning rods.

Dear Brother: We desire you to give us your understanding of the VII. article in the minutes of 1851, which alludes to lightning rods. From the decision of the meeting some have understood it to be left optional with each one to do as he thinks is right in the sight of God. While others claim that the decision of the meeting debars members from putting them up, and take offense at those who get them put up. By explaining the article referred to, you may prevent the subject from going to the annual meeting again.

H. H.

Answer.—The question and consideration concerning the lightning rods as passed by the annual meeting of 1851, are as follows:

"Should brethren have the privilege of putting up lightning rods?"

"Considered.—That we would not advise brethren to do so, nor would we say

to those who have them to take them down. But we would advise all our brethren to bear with each other in such matters, and try to put their chief trust in God."

It is very evident from the manner in which this subject is disposed of by the meeting, that the brethren did not feel free to take a positive stand either way on it. And we do not see that they could have acted more wisely. It is one of those subjects upon which we have no positive and plain scripture testimony. And when a subject like that of lightning rods is brought before the annual council or any other council—a subject whose moral tendency is not necessarily evil, and upon which we have no positive scriptural testimony, unless there is forbearance exercised by the brethren one toward another, the peace of the church will be disturbed, brethren's feelings will be wounded, and a very unpleasant state of things—a state of things injurious to the prosperity of the church, will be the result. When we have no scriptural authority for deciding a subject, and when it must be decided, if decided at all, by the judgment of the brethren, every brother's judgment is to be treated with a degree of respect, and a few brethren should not expect that their judgment must necessarily govern the whole brotherhood. Where a brother's confidence in God is such, that he can trust God for protection from the lightning without lightning rods, his confidence deserves commendation rather than censure. And where another brother has lightning rods to his buildings, he should not be looked upon as one who has no confidence in God, since no brother, we hope, would put his trust in lightning rods or any such things.

There are brethren who have but little confidence in physicians in curing

diseases or in prolonging life, and prefer to put their trust in God in time of sickness, and use but such simple remedies as their experience and judgment might approve of. Such brethren are not thought any the less pious for doing so. Neither are those brethren thought to have no confidence in God who consult physicians in times of sickness.

Again, there are brethren who have no confidence in vaccination as a means of preventing the small pox, while others have. Now if those brethren who have no confidence in physicians or in vaccination, should bring these subjects to the annual meeting, could they expect the meeting to sustain them, and go against physicians and vaccination? The fact is, that such matters as we have referred to for illustration, as well as the subject of lightning rods, ought not to be brought before the annual meeting, for it cannot with propriety give a positive decision favoring either class interested, and they are not matters which properly come before it.

QUERY 5.

When the apostle said, "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men, &c." The question presents itself, whether the Brethren's practice is according to this direction of the apostle, when we first commence by singing a hymn, then exhort to prayer, and then pray?

ANSWER.

When the Brethren meet together, and each privately, and silently prays according to the direction of the apostle, when taking his seat, and then all join in singing a hymn, and then exhortation is made to the congregation to prepare for the public worship of God, there is nothing in the practice of the brethren contrary to the directions of the Gospel.

THE FAMILY CIRCLE.

"GOOD NIGHT, PAPA."

These are the words whose music has not left our ears since the gloaming, and now it is midnight. "Good night, darling! God bless you; you will have pleasant dreams, though I toss in fever, haunted by the demons of care that harass me through the day." "Good night!" The clock on the mantle struck twelve, and no sound was heard in the house save the regular breathing of those little lungs in the next room, heard through the door-ajar.

We dropped our pen, folded our arms, and sat gazing on the lazy fire, while the whole panorama of a life passed before us, with its many "good nights." It is a great thing to be rich, but it is a rich thing to have a good memory—provided that memory bear no unpleasant fruit, bitter to the taste; and our memory carries us back to many a pleasant scene—to the little arm chair by the fireside; to the trundlebed at the foot of the bed; to the lawn in front of the house, and the orchard behind it, to the butter-cups, and the new clover, and the chickens, and the swallows, and the birds' nests, and the strawberries, and the many things that attract the wondering eyes of childhood, to say nothing of the mysteries of the starry skies & the weird gloom of the moaning forest. But then, there were the "good nights," and the little prayer, and the downy bed, on which slumber fell as lightly as a snow-flake, only warmer, and such dreams as only visit perfect innocence! The household "Good night!" Somebody, in whose brain its rich music still lingers, has written this:

"Good night!" A loud, clear voice from the stairs, said that it was Tommy. "Good night!" murmurs a little gentle

thing from the trundle bed—a little something that we call Jenny, that filled a large place in the centre of one or two pretty large hearts. "Good night!" lisps a little fellow in a plaid ruffle dress, who was named Willie about six years ago.

'Now I lay me down to sleep,
I pray the Lord my soul to keep;
If I should die before I w-a-k-e—'

and the small bundle in the trundle-bed has dropped off to sleep, but the broken prayer may go up sooner than many long petitions that set out a great while before it.

"And so it was 'good night' all around the homestead; and very sweet music it made, too, in the twilight, and very pleasant melody it makes now, as we think of it; for it was not yesterday, nor the day before, but a long time ago—so long, that Tommy is Thomas Somebody, Esq., and has forgotten that he ever was a boy, and wore what the bravest and richest of us can never wear but once, if we try—the first pair of boots.

"And so it was 'good night' all around the house; and the children had gone through the ivory gate, always left a little ajar for them—through into the land of dreams."

And then the lovers' "Good night," and the parting kiss! They are as prodigal of the hours as a spendthrift of his coin, and the minutes depart in golden showers, and fall in dying sparks at their feet. "Good night."

THE INFLUENCE OF MOTHERS.

General Washington never attempted to conceal that he owed his principles of virtue and honor to the counsels of his mother. In his manhood he treated her with as much respect and affection as he did in his youth. When she was informed that he was elected President of the United States, she said, in substance

that she was not surprised, "George was always a good boy." She believed that "good boys make good men."

When Joseph Ritner was Governor of Pennsylvania, he was present at a Fourth of July celebration in company with Jacob Myers, to whom he was once a bound boy. The latter gentleman gave the following sentiment: "JOSEPH RITNER—he was always a *good boy*, he has still grown better; everything he did, he always did *well*; he made a good farmer, and a good legislator, and makes a *very good Governor*."

John Quincy Adams once said, "It is due to gratitude and nature that I should acknowledge and own that, such as I have been, whatever it was, such as I am, whatever it is, and such as I hope to be in all futurity, must be ascribed, under Providence, to the precepts and example of my mother."

Lord Bacon, Jonathan Edwards, Richard Cecil, John Wesley, Sir Isaac Newton, Augustine, Timothy Dwight, and many other distinguished men, who have lived, speak in similar terms of the influence of their early homes.

Even when sons have spent the years of early manhood in prodigality, they have felt constrained to ascribe their reformation, in numerous instances, to parental fidelity. Thus, Augustine was the son of a devoted, godly mother, who instructed him in those truths and principles essential to purity and success; and yet he became a vicious wanderer. For years he plunged into sin, without any regard to the wishes of a kind parent or the commandments of God. But finally he reformed and became a good man, as he confessed, through the remembered lessons of the fireside. So it was with John Newton. He was blessed with an excellent mother. She

portant truths into his minds; and still, at fifteen years of age, he excelled all vicious youth around him in wickedness. He was a sailor, and no sailor was more abandoned than he. At length, however, he was converted to God, as he said, through the lessons of his childhood.

DULL CHILDREN.

The teacher of a large school had a little girl under her care, who was exceedingly backward in her lessons. She was at the bottom of the class, and seemed to care but little about what passed in it. During the school hours, singing was sometimes employed as a relaxation, and noticing that this little girl had a very clear sweet voice, her teacher said to her:—"Jane, you have a good voice, and you may lead the singing."

She brightened up, and from that time her mind seemed more active.

Her lessons were attended to, and she made steady progress.— One day, as the teacher was going home, she overtook Jane and one of her school fellows.

"Well, Jane," said she, "you are getting on very well at school; how is it that you do so much better now than you did at the beginning of the half year?"

"I do not know why it is," replied Jane. "I know what she told me the other day," said her companion who was with her. "And what was that?" asked the teacher. "Why she said she was encouraged." Yes, there was the secret—she was encouraged. She felt she was not dull in every thing; she had learned self-respect, and thus was encouraged to self-improvement. Take a hint, dear fellow, and try to reach the intellect through the heart. Endeavor to draw out the dormant faculties of your children by discrimination, culture and well-timed praise. Give them the credit whenever you can, and allure them with hopeful

words. Many a dull minded child has been made irretrievably stupid by constant fault finding or ungenerous sarcasm. And on the other hand how often has a genial smile or an approving remark awakened into new life some slow learning scholar.

HEALTH OF DAUGHTERS.

Mothers, is there any thing we can do to acquire for our daughters a good constitution? Is there any truth in the sentiment sometimes repeated, that our sex is becoming more effeminate? Are we as capable of enduring hardships as our grandmothers? Have our daughters as much as we ourselves possess? These questions are not interesting to us simply as individuals. They affect the welfare of the community; for the ability or inability of woman to discharge what the Almighty has committed to her, touches the equilibrium of society, and the hidden springs of existence.

Tenderly interested as we are for the health of our offspring, let us devote peculiar attention to that of our daughters. Their delicate frames require more care in order to become vigorous, and are in more danger through the prevalence of fashion. Frequent and thorough ablutions, a simple and nutritious diet, we must secure for all our children.

But I plead for the little girl, that she may have air and exercise, as well as her brother, that she may not be too much blamed, if in her earnest play, she happens to tear and soil her apron. I plead that she may not be punished as a romp, if she keenly enjoys those active sports which city gentility proscribes. I plead that the ambition to make her accomplished do not chain her to a piano till the spinal column, which should consolidate the frame, starts aside like a broken reed; nor bow over her book till the vital en-

ergy, which ought to pervade the whole system, mounts into her brain and kindles the death fever.—*Mrs. Sigourney.*

YOUTH'S DEPARTMENT.

For the Visitor.

A LETTER ADDRESSED TO THE CHILDREN OF CROWN ST. SABBATH SCHOOL.

My dear children, as I am so far away from you, that I cannot speak with you face to face, I purpose talking a little with you through the interesting columns of the Gospel Visitor; which I hope you all have access to; for in it you will find many things which should be interesting to the youthful mind. How often have I thought of the sparkling eyes and blooming cheeks of those dear ones, that I saw in your school when I was permitted to meet with you for the first (and it may be the last time) on the 24th of October 1858.

The year has passed away, and we have entered upon a new one which we call 1859. I wonder if all I met there that morning were permitted to see the commencement of this year! If so, I hope all have said; I will try to be better this year than I was last. O! my dear children, you have much to be thankful for. Do not forget the source from whence come all your blessings! God has given your birth in a Christian land, and he has also given you kind parents who delight in doing all they can for your comfort. He has given you kind teachers too, who are willing to leave their homes and go to the house of the Lord to instruct you in the ways of truth. And above all, he has sent his only Son our Saviour to bleed and die a shameful death, that you need not

die eternally and be banished from his presence.

And now I wish to tell you what this blessed Saviour says in reference to little children; and I wish you to read it in his holy Book. Turn to the 19th. chap. of Matthew and the 14th verse, and you will read, "Suffer little children, and forbid them not to come unto me; for of such is the kingdom of heaven." Now dear children, you see the Saviour encourages you to come to him in the most endearing language. But in coming to him you must feel that you are sinners in his sight; and pray for him to cleanse your heart and make you good children; and then he will love you, and admit you into his heavenly kingdom.

But as nothing sinful or unholy can enter there, you must seek his pardon for you have all been wicked; and violated his holy law. And I want you to remember, that after awhile he will come to judge the whole world and we must all appear before him. Not one of us whether large or small can escape his notice. We shall then see the mountains melt, and the great waters consumed by fire, and the sun and moon, which now are so beautiful will be destroyed. Then will he gather home all who have served him and make them safe forevermore. How careful then you should be to do as his Word directs you.

Again, I wish you particularly to remember, to honor and obey your parents; those of you who are so blessed as to have them; for the time may come when they will be taken away from you. O! then you will know what it is to have a lonely feeling.

I once knew a little girl who lost both her parents, and was left to the care of strangers. And I knew her to shed many a tear when she saw other children

receive a kiss from a kind father or mother, and remembered she was in a cold friendless world alone. And many times her wicked heart repined against God, and she thought he had dealt unkind with her. Now she is grown to womanhood and she can thank him even for affliction; for it led her to the feet of the Saviour.

I hope it will not be necessary for him thus to afflict any of you. But I hope you will come to him at once, and be numbered among the lambs of his fold. And now dear children, I must bid you adieu. I ask an interest in your prayers. Do not forget to pray for your teachers too. May the Lord bless you and them, and bring us all to meet in heaven where we shall forever praise him who died to save us.

From your affectionate
friend and well wisher.

C. A. H.

Brevities.

THE ROCK THAT IS HIGHER THAN WE.—The world is, to Christians, a sea of troubles and temptations, from which they daily beseech God to deliver them, and to place them on the Rock of their salvation, which Rock is Christ. Founded on him by faith in his sufferings and exaltation, we may defy all the storms and tempests that can be raised against us by the adversary; while, as from the top of a lofty mountain on the shore, we behold the waves dashing themselves in pieces beneath us, God knows what is proper for him to do, and for us to suffer; we know neither. This conviction is an anchor for the afflicted soul, sure and steadfast.—*Horne.*

SHALL I BE ONE OF THEM.

How divinely full of glory and pleasure shall that hour be, when all the millions of mankind that have been redeemed by the blood of the Lamb of God shall meet together and stand around him, with every tongue and every heart full of joy and praise! How astonishing will be the glory and the joy of that day, when all the saints shall join together in one common song of gratitude and love, and of everlasting thankfulness to their Redeemer! With what unknown delight and inexpressible satisfaction shall all that are saved from the ruins of sin and hell address the Lamb that was slain, and rejoice in his presence?—*Dr. Watts.*

LITTLE THINGS.—Springs are little things, but they are sources of large streams—a helm is a little thing, but it governs the course of a ship—a bridle bit is a little thing, but see its use and power; nails and pegs are little things, but they hold the large parts of large buildings together! a word, a look, a frown—all are little things, but powerful for good or evil. Think of this, and mind the little things. Pay that little debt—it's promised—redeem it—if it's a shilling, hand it over—you know not what important event hangs upon it. Keep your word sacredly—keep it to the children; they will mark it sooner than anybody else, and the effect will probably be as lasting as life. Mind the little things.

GOING TO A BETTER "COUNTRY,"—A Christian does not turn his back upon the fine things of this world, because he has no natural capacity for them, no taste for them; but because the Holy Spirit has shown him greater and better things. He wants flowers

that will never fade; he wants something that a man can take with him to another world. He is like a man who has had notice to quit his house, and having secured a new one, he is no more anxious to repair, much less to embellish and beautify the old one; his thoughts are upon the removal. If you hear him converse, it is upon the house to which he is going.—Thither he sends his goods; and thus he declares plainly what he is seeking.—*Cecil.*

THE FINAL JUDGMENT.—"We must all appear," or, as now it is generally admitted, that "we must all be manifested before the judgment seat of Christ"—a far more searching thought. If we were to employ a homely expression and say "turned inside out," it would, I believe, exactly express the intention of St. Paul; all that is inward now, and thus hidden, becoming outward then; every mask stripped off; every disguise torn away whatever any man's work has been, that day declaring it; and not according to its outward varnish, but its inward substance.—*Trench.*

A CHRISTIAN ALL OVER.

Says a young man recently, in writing home to his friends from a situation in a large city mercantile house, "It has been my lot to be associated in business successively with several merchants, all of them members of Christian churches; but I am constrained to say that Mr. S, the man with whom I am now employed, is the first one of them all who really governs himself by his religion in his business transactions. He does this sternly and faithfully, and I call him a *Christian all over.*" A high compliment this to Mr. S., but alas! that he should seem to stand alone among so many. One is found to give glory to God; but "where are the nine?"—*Rel. Herald.*

Poetry.

ENCOURAGEMENT FOR PENITENT SINNERS.

The Lord for his sheep the good pasture prepares,
And Christ the great Shepherd in mercy declares,
If you by the door enter into my fold,
My words you will hear, and my works you'll behold.

True sheep follow me in my ways and commands,
Encourage each other with heart and with hand,
To feed on the pasture which Jesus provides,
Though troubles assail, and many trials besides.

By temporal food we our health do control,
By spiritual food we do nourish the soul,
The former we use to support mortal life,
The latter in hope for salvation and life.

As natural bread we must have to appear,
In vigor and health through our sojourning here;
So *heavenly bread* we do need to amend,
Our days and our life, to obtain a good end.

As Jesus the Savior, the Shepherd of souls,
Hath made a great feast, that's more precious than gold,
Invites all poor sinners, is gracious and kind,
To deaf and to dumb, and to halt and to blind;—

Is ready to feed all with that bread of life
Which cometh from heaven, for all that do strive
To lead a pure, harmless, unspotted life here,
Obey, and adore him with wisdom and fear.

O come, all ye souls, that are humble and meek,
That hunger, and thirst, come to Christ, and do seek
Salvation in him, without money and price;
Awake from your sleep! from the dead O arise!

The time soon will come when the Judge of the earth,
Shall summons the nations, from south and from north,
From east and from west, all the trumpet shall hear,
The high, and the low, yea, all men must appear.

O blessed are they, who are owned as His sheep,
And set at the right, almost ready to leap
For joy, when they hear the good news of the Judge,
Inherit the Kingdom, prepared for all such.

The righteous shall go into life without end,
Forever to dwell, and forever attend
In serving the Lord, in His temple above,
With joy and with peace, and with pure fervent love.

The heavenly Manna will then be their food,
They never will lack it, still wholesome and good,
And palms they shall bear, in their hallowed hands,
With crowns on their heads, among beautiful bands.

O, who would not long to see that happy day
To share with the saints, and forever to stay
In heaven, and in glory to part not again,
But praise and adore God Almighty, Amen.

L. F.

A FAVOURABLE OFFER.

Having a large number of copies of Vol. VIII. yet on hand, and wishing to have them disposed of, we offer the following inducements: Any new subscriber sending us one dollar and fifty cents, shall have Vol. VIII. and IX. The fifty cents may be sent in postage stamps, where but one subscriber sends. It would, however, be well if two could unite, and send three dollars; they will then receive four copies, two of Vol. VIII. and two of Vol. IX.

THE JANUARY NO.

Owing to the circumstance that subscriptions were coming in when we mailed the January No. and wishing to give our subscribers every reasonable opportunity we could to encourage them to renew their subscriptions, we sent the January No. to all our old subscribers, and consequently, nearly exhausted that No. Will those then, who received that No. please return it to us if they do not wish to become subscribers to the present Volume of the Gospel Visitor.

OBITUARY.

Died in Ellick church, Somerset co. Pa. December 2, 1858., in childbed sister MARGARETTA CHRISTNER, wife br. Jonas Christner, aged 41 years, 6 months, and 9 days. Funeral-text: Rev. 14: 13 by elder John Berkley.

Died in the Conemaugh Congregation, Cambria co. Pa. December 22, 1858, sister CATHARINE GOUGHNOUR, consort of brother Samuel Goughnour, aged 54 years, 3 months, and 16 days, leaving a kind and affectionate husband and 3 children to mourn their loss, which is her great gain. Cause of death: On Friday morning she ran a small splinter in the joint of her right forefinger, which was soon extracted. On Friday night she had great pains, and became delirious, in which state she continued by spells. On Sunday a physician was sent for, but it was too late, and all medical aid proved to be in vain, inasmuch as she died after five days of suffering on Wednesday at half past four in the evening. Thus we see, that even a little splinter may become the messenger of death. May we all be prepared for the solemn change!

Died near Newhope, Augusta co. Va. on the 5th of December last of inflammation of the stomach JOHN J MYERS, aged 19 years, 9 months, and 21 days. Funeral service by Isaac Long and Daniel Brower from 1 Pet. 4: 18.

Died in the same congregation, December 28 last of consumption SALLY FRANZMAN, aged

nearly 28 years. She was a member of the Baptist church for several years.

Departed this life in Montgomery co O, January the 2d Widow — BAKER, consort of Michael Baker, deceased, aged 85 years 9 months, and 23 days. She was a member of the church for about 50 years. Funeral sermon by A Earbaugh, A Dietrich and Sam. Garber. Text Rev 14: 13,

Died in Montgomery co O, July 6, 1858 Brother JACOB ALLBAUGH, aged 73 years, 6 months, and 16 days,

Departed this life in Yellow creek church December 30th, 1858, brother PETER ROCK, aged 89 years, 2 months, and 11 days. Funeral services by the brethren present, from 1 Peter 1: 21-25.

Died near Columbiana, O. January 5th, Mother CHRISTINA STIVER, wife of John Stiver, aged 69 years, 1 months and 24 days, leaving the widower and 4 children, all married.

Died in Mahoning co. O. January 6, MARIA RAPP, daughter of Henry Rapp, aged some twenty years.

Died in same co. near our Meeting house, Brother JACOB HAAS, after a short illness, aged 61 years, 9 months, and 17 days. His wife had died a little over 6 months before him. They leave behind them four children, of whom 3 are married, and the youngest son is in his 17th year. Funeral text. Psalm 27: 10.

Died in South Bend, Ind. January 16, Brother JESSE FRAME, aged 87 years, 1 months, and 25 days. Funeral preached by br. David Miller from 1 Peter 1: 22-25.

Died in Coshocton co. O. January 21, sister ROSANNA HARSHMAN, aged 64 years 9 months and 6 days. Funeral preached by br. Philip Axline from 2 Cor. 4: 17, 18.

Departed this life in Delaware co. Ind. January 8, brother DAVID RENCH, aged 61 years, 10 months, and 29 days. He was a faithful deacon of the church for a number of years, left a widow, 4 sons and 2 daughters. Funeral service by br. George W. and John U. Studabaker from 2 Tim. 4: 6-8.

Died in Shenandoah co. Va. January 10, after a lingering illness of more than 8 months brother JOHN MEILY, aged 75 years, 9 months, and 18 days. Funeral sermon by Elder George Shaver on Rev. 13: 14. Up to the age of 70 he was a non-professor, when he saw his error, repented and believed, and covenanted with God by baptism, and lived to his end consistent with his profession, frequently admonishing those around him not to delay the one thing needful so long as he had done.

My time is come, I now go home,
And there I must abide;
Weep not for me, for I am free,
To go I do delight.

O do not say I ought to stay,
Though love's ties twine us here;
My friends, 'tis true, I bid adieu,
But for me shed no tear.

My hope's in God, I trust his word,
His grace and mercies great

My thoughts when young on God were
strong,

And now he is my aid.

And now, my friends, on you depends
To follow Christ the Lord :

Then, when you die with me you'll fly
To that sweet, sure reward.

M. H.

Died in Juniata co. Pa. August 21, 1858. Sister MAGDALENA BESHOR, consort of brother Michael Beshor, sen., aged 66 years 1 month and 22 days.

Died in same co. Time not given, sister HART, aged 91 years and 9 days. Funeral sermon by br. W. Kaufman and Ezra Smith.

Died in Augusta co. Va. January 14, sister ELIZABETH FRANTZMAN, in the 22d year of her age. It was my sad duty a few weeks ago to see the only sister of the deceased consigned to her tomb. Then the deceased, being on her bed of affliction herself she received the intelligence of her sister's death with calmness. She had been a member of the Baptist church for several years, but, becoming dissatisfied with her former faith, she became a member of our church. Funeraltext 2 Tim. 4: 6.

Died in Miami co. O. in hope of immortality Grandmother SOWDERS, in the 74th year of her age. She embraced the Christian religion when in the Meridian of life, since which time up to the time of her death, she lived a pious and christian life, ever manifesting a lovely and kind feeling to all around her. Her company was pleasant, and her council always of an encouraging nature, always trying to build up the mourners in Zion, and encourage them along, while pilgrimaging through this vale of sorrow and trouble here below. She was conscious of her death, many days previous to her departure, her illness lasted several weeks which she bore without a murmur, and seemed to meet the cold monster death with a smile, passing off without a struggle or muscular movement. She leaves a large circle of friends to mourn her loss.

Pleasant Hill, January 22d 1859.

Departed this life in Yellow creek church, Bedford co. Pa. December 30th 1858, brother PETER ROCK, aged 89 years, 2 months, and 11 days. Funeral service by the brethren from 1 Peter 1: 21-25.

Departed this life in Henry co. Ind. (P. O. Lewisville,) October 26, 1858, sister SARAH ELLEN LATSHAW, consort of George T Latshaw, aged 28 years, 9 months, less 2 days; leaving a sorrowful husband and 5 small children to mourn their great loss, nevertheless they trust in God, that it was her great gain. She was a very kind wife, and tender mother, and those that knew her have that confidence, that in Christ she is now at rest. Her funeral was preached by br. Abraham Moss and David Hardman from John's Gospel 11.

Died in Clarion co. Pa. December 18, 1858 our much esteemed brother THOMAS CALLIHAN, aged 70 years 3 months, and 22 days. Funeraltext: Rev. 14: 13. Our brother departed in peace.

Died in Perry co. O. December 29, the widow of DANIEL HUFFART, aged 61 years, 1 month & 2 days, surviving her husband only 5 months. They had raised a family of eleven children, all married except 3, & all old enough to take care of themselves. In the obituary of the brother there was a mistake in the county, which should have been as here (Perry) and in the date, which was July 24.

Died in the Codorus church, York co. Pa. November the 15 A. D. 1858. Brother PETER FEIGLEY, aged 68 years, 10 months, and 28 days, leaving a widow sister and six children of whom four are members of our church and many friends to mourn their loss, tho' we don't mourn as those that have no hope. Funeral service by Elder John Keeney and others.

Died in the Upper Cumberland District, Cumberland co. Pa. November 19, 1858, son of brother ABSALOM and sister CATHARINE LINN, aged four years, one month, and 28 days. Funeraltext 1 Thess. 4: 13-15. By the writer.

There on flow'ry hills of pleasure
Lie the fields of endless rest,
Love and joy and peace for ever
Reign and triumph in your breast;
Who can paint the scenes of glory,
Where the ransom'd dwell on high,
There on golden harps for ever
Sound Redemption through the sky.

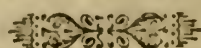
D. H.

Died in Trough Creek valley, Huntingdon co. Pa. January 18, brother ABRAHAM SHOWALTER, aged 57 years, 7 months, and 21 days. This brother had a severe spell of Rheumatism in the summer, and had been nearly well, and going about again, when in the evening of said day after eating a hearty supper, at 9 o'clock was preparing going to bed, and went out doors. The family presently heard him hollow, and as they opened the door, they saw him fall to the ground: he was carried into the house, and in 20 minutes was a corpse.

He was a younger brother of Elder Joseph Showalter in Stark co. O. His funeral sermon was preached by br. Isaac Brumbaugh and Abraham Funk on 1 Cor. 15: 50-57.

Died suddenly in Franklin co. Pa. January 26, brother JOHN STOVER, aged 69 years, and 28 days. It appears that he was in his usual health on the day of his death, and had gone to a neighbor's house, when in the endeavor to get off his horse he sunk down and died immediately, struck with the palsy. He was the son of Elder Daniel Stover, who was well known in the brotherhood, and died about 25 years ago, brother John leaves a sorrowful widow, and a numerous family. At his funeral br. W Boyet and Abraham Stamy preached from Heb. 9: 27, 28, to a large congregation of people, who were reminded by this sudden death of the words of our Saviour, "Be ye therefore also ready, for the Son of Man cometh at an hour, when ye think not."

Died in Mahoning co. O. Feb. 5, DAVID ALEXANDER, aged 74 years, 6 months. Funeraltext by James Quinter Ps. 90: 12.



PROSPECTUS OF THE GOSPEL VISITOR, FOR THE YEAR 1859, VOL. IX.

Eight years have nearly passed away since the Gospel Visitor was commenced. The approvals it has received from many of its readers are encouraging commendations of its usefulness. The Editors therefore propose with Divine Permission, to publish another volume. Our increased experience, with a determination to make the Gospel Visitor useful, and a hope of Heaven's blessing upon our labors, encourages us to expect that the next volume will at least be as interesting and valuable as any previous one, and we shall labor to make it more so.

The object of the work will be the same as it has heretofore been, namely, the advocacy of the doctrines and practices of a pure Christianity, as it came from the inspired lips of Christ and the Apostles.

It is impossible for works of this kind to prosper, without the constant exertions of their friends in obtaining subscriptions. Will the friends then of our enterprise make an effort to extend the circulation of the Visitor that its influence may be enlarged. Let it be remembered that it is the only paper devoted to that form of Christianity which we as a community of professing Christians believe answers to its original character. Will not then our dear brethren, and sisters too, aid us in a cause which we cannot but think is good, and which we think deserves their approbation.

We hope the German Visitor will not be forgotten. We need for it a large addition of new subscribers, and we believe they can be obtained by our brethren and sisters making a little exertion.

Each number of the English Gospel Visitor will contain 32 pages double col-

umns, and the German, 16 pages, neatly printed on good paper, put up in printed covers and mailed to subscribers regularly about the first of each month. Twelve numbers of the English will make nearly 400 pages, and the German about one half of that number.

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All persons to whom this PROSPECTUS is sent, are requested to act as Agents in procuring subscribers. Should any who receive this, not feel inclined, or not be able to act, they will please to hand it to some one who may feel to make some effort for the advancement of the work. Any person can act as his own agent by sending us his name with a dollar in current funds. Remittances by mail, if properly directed, at our risk.

 In ordering the Gospel Visitor, write the name of the person, Post-Office, County, and State, in a plain hand.

 We again ask our friends to make some exertion for the Gospel Visitor, and send us as many names as possible, by the first of December.

 All communications to the Gospel Visitor, whether on business of the paper or for publication, should be addressed to the "Editors of the Gospel Visitor, Columbiana, Columbiana Co. O."

HENRY KURTZ.

JAMES QUINTER.

Columbiana, Columbiana Co. O.
September 29th 1858.

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or Flowers:
Every Boy who intends to become a
Farmer:
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Wife:

ought to read the

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Some are so Rich they have no time
to read;
Some are so Poor they can't afford to
pay;
Some so wise you can't teach them any-
thing;
Some are taking too many Papers al-
ready.

SEE HERE, MY FRIEND!

You may, can, must, might, could, would,
or should, leave off such vain
excuses, and

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A MONTHLY PUBLICATION

BY HENRY KURTZ & JAMES QUINTER.

VOL. IX.

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NO. 6.

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THE GOSPEL-VISITOR.

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1859.

NO. 6.

For the Gospel Visitor.

INTEMPERANCE—THE ROOT OF THE EVIL.

The evil of which I desire to say something at present, I shall term intemperance or in other words, drunkenness: which is produced by the use of alcoholic drinks as a beverage.

It would be a waste of time and paper to undertake to prove that it is an evil; for every candid reader will at once admit this. I shall therefore, only point out some of the evils, and proceed to look for the root. By a certain process of reasoning, we may find the roots and powers of numbers. So with regard to many other things, we find a root if we dig deep and examine closely. How far we may be successful in our present research, we are not able to say; as our capacity will not admit of such deep searching as some others are capable of.

In the first place, I assume the responsibility to say, that intemperance, or drunkenness, is one of the master sins of the civilized world. Imagination cannot paint the terrible evils which flow from drunkenness. Where-ever it has prevailed, it has played the part of the ungrateful serpent, and infused its deadliest poison into the vitals of its kindest benefactor. Some of the mightiest nations on earth have fallen beneath its giant tread. We need no other proof than the word of God that it is a sin. And if we turn to the 5th chap. of 1st Cor. and the 11th verse, we find it classed among sins of the most heinous nature.

That the use of alcoholic drinks covers the whole ground of intemperance, we do not pretend to affirm. But it is our

business at present to examine this alone.

The word, *Alcohol*, is derived from two Arabic words, *al*, (the) and *kahol*, (denoting a fine mineral powder.) It is produced only by the decomposition of animal and vegetable substances. It is not found as a constituent principle in nature. Go search creation through: you find it not. Nature throughout all her domain of things, animate and inanimate, has not produced it. Whence comes it then? Human art led on by the solicitation of depraved instincts, has produced it—not by any process of growth and development, but by a process of destruction and retrogradation. The juice of an apple, or grape, is salutary drink; but let those juices rot, change their natural state, or in other words *ferment*, and they are nature's beverage no longer.

In the first place, the use of alcoholic drinks is an evil because it disorders the whole system. It is inflammable in its nature. Apply it to an open wound, or bring it in contact with an exposed nerve and it burns like fire. As soon can a person carry coals of fire and not be burned, as bring alcohol in contact with the brain and nerves without exciting them. About one seventh part of the blood is sent to the head, which is much more in proportion than is sent to any other portion of the system. Then as that organ is so closely connected with the mind, the effect must be powerful, either for good or evil. The *intellectual* and *moral* constitute the whole dignity of man. He was never made merely to eat, sleep, breathe, labor,

and die. God had higher aims in his creation. He was created mainly to think and feel—to adore God and study his works. Here then we see that drunkenness is an evil because of its baneful influence upon man's immortal part.

Another of its evils, is the transmission of a diseased organism from parent to child. Again drunkenness will devour the substance, and enervate all the productive energies of a people, and thus prey at the roots of public wealth. It has been demonstrated, that ardent spirits costs our nation more than one hundred millions of dollars annually. Now no equivalent is returned for this money. If it were sunk in the bottom of the sea it were better for us; for it has been as seed sown to produce a harvest of evils. It is impossible to estimate the extent of the incidental evils growing out of this waste of money. Look at the wreck of talents and virtue, the sacrifice of character and life. Drunkenness fills our poor-houses with paupers. It has been estimated that 150,000 of the wretched tenants of these abodes of poverty in the United States, were brought there directly or indirectly through drunkenness. But back of all these visible outward evils of drunkenness, there lies a field of devastation that never has been fully explored.—It is the wasted realm of the social affections—the violated sanctuary of domestic peace. Within concealed enclosures, where this enemy *alcohol* works, there is a bitterness of anguish, which can never be known but by those who have tasted the cup of bitterness themselves.

It may be wondered at by some that a female should thus take up this cause with so much warmth. Although I have not been personally affected by it or at least in my own family, I have been made to feel sad, in witnessing the

many bleeding hearts of my own sex. Who! should feel on the subject, so much as woman? Candid reader, look on those innumerable hearts that have long silently bled over the ruin of all their dearest hopes, till their anguish must be openly revealed. Multitudes still live and weep; and multitudes have fallen under the pressure of their grief into the grave! Could the social condition of our nation be made evident, so as to reveal the burdens of grief that are hidden in desolate homes—the bursting hearts of parents for their ruined sons; of wives from whose life all joy and hope have departed; of children reduced to want and disgrace—we should ask no further evidence of the evils of drunkenness. We may indeed say with the prophet, “The land mourneth because of drunkenness.” What other poison than intoxicating liquor in the whole universe could prepare men for the perpetration of such heaven-daring crimes as we daily read accounts of?

But has it ever entered into the holy sanctuary? Ah! I awfully fear it is the case. And the injunction so pointedly laid upon the Jewish Priests by God himself, not to drink wine or strong drink, when about to engage in the services of religion, and also upon the Nazarenes, was doubtless dictated by Jehovah in view of the demoralizing effects of those drinks. In the 10th chap. of Leviticus, we have an account of the deaths of Nadab and Abihu, for offering strange fire before the Lord, which occurred probably under the influence of a perverted judgement, occasioned by those drinks: for God from this time required total abstinence of Aaron, and the entire priesthood, when they engaged in those services. Lev 10th chap. 9 verse. Have we found it in our midst? Ah! would to God it were not so. Having

briefly pointed out some of the evils, let us look for the root.

In our research we first come in contact with the *Distillery*. If our country is engaged in a war, and I go not near the battle ground but remain at home busily engaged in preparing implements and ammunition for those who do go, am I not imbruing my hands in the blood of the slain? Most certainly I am. Suppose I refuse to furnish them with the means to carry on their carnage of blood, the war must soon terminate. So in this case let no more of this soul killing liquid be distilled and there is an end to the carnage at once. Oh! could the distiller estimate the destruction which he is producing yearly, I think he would shudder at the sight of it; and even when he looks at his well filled coffer, he might say it is the price of so many souls.

It is said one out of sixty, or 300,000, of our population are drunkards; and 30,000, die annually the drunkard's death. The ravages of war, famine, and pestilence, do not equal those of this destroyer. The yellow fever in Philadelphia in 1793, felt to be a dreadful curse, destroyed but 4000. In the war of 1812 it is said the sword destroyed but 500 a year. Intemperance destroys more than 500 a week. Who that is engaged in distilling this liquid fire can listen (unmoved) to these things? What can be done in this matter but kill the main root, which is the distillery? Strike a deadly blow at this and the evil ceases. What cares the inebriate, when his tyrant appetite comes upon him; for his standing in society, or family claims—or life, or death, or heaven, or hell! These influence him but little. But let the distilleries cease to pour forth their floods of the poisonous beverage, & he may be reclaimed. If the temptation could

be removed away from him, instead of saying go not in the way of it, the work would be done. No man is secure from the blighting influence of this scourge, unless he has a pure and strong principle within, being acted upon by the agency of the Holy Spirit which speaks to the conscience in the name of the Almighty Judge.

The man who is engaged in distilling ardent spirits may only think of present gain and think lightly of the matter now; but will he think lightly of it when he stands with his victims before the judgment seat of Him who has said, "As ye would that men should do to you, do ye also to them," and who has required all men "to do justly, and to love mercy?" We will now suppose we have found the main root, and proceed to look for others which often help to support the main one.

Suppose the distiller could not obtain materials for his purpose, could he proceed with his work of death and destruction? Most certainly not. And yet many are found,—(Ah! and those too professing the Christian religion) who will furnish him with grain, because he pays a few dollars more for it, and thus convert this staff of life, into death and destruction. Here we find another root which is strongly attached to the main one, and should also be destroyed. Suppose no grain were sold to the distiller, how much cheaper could we buy our bread, and there would not be so many to suffer from hunger. But again,—suppose after he has prepared his beverage he could find none who are willing to assist him in diffusing it through the land, how soon would he be obliged to stop his proceedings. But there is the rum-seller ever ready to do his bidding, and thus he is again assisted, in spreading death around us. Candid reader,

let us consider this subject with earnestness and prayer, that man may be ashamed of this war and carnage, and seek to have his heart filled with love to his fellow man.

C. A. H.

FOR THE VISITOR.

THE LAODICEAN CHURCH.— LUKEWARMNESS.

Dear brethren: Permit me to communicate a few thoughts on the Laodicean Church, to the readers of the Gospel Visitor. In the 2d and 3d chapters of Revelations we have an account of seven churches which were in Asia. Two of which we are certain were already organized in St. Paul's time. In the 19th. chapter of the Acts, we have an account of Paul's preaching at Ephesus, and afterward his epistle to that church. In Paul's letter to the Col. 4:16 we read. "And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea." This proves that the church at Laodicea was organized in Paul's time and that he had addressed a letter to that church which appears now to be lost.

The Lord Jesus through St. John, the divine, addresses the seven Asiatic churches, reproving them for their errors, and commending them for their virtue. In the church which was at Laodicea, the Lord finds no good thing, but evil only, for which he reproves them sharply. The special sin the Lord Jesus reproves that church for, is the sin of lukewarmness, and declares that unless they repent of their sin, he will spew them out of his mouth. The Lord Jesus declares he would prefer a cold or hot state to that of lukewarmness. "I know thy works, that thou art neither

cold nor hot: I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." (v. 15, 16.) The expression conveys the idea of a nauseating or sick stomach, which rejects the nauseating cause. The sin (or state) of lukewarmness, is the subject which I intend to consider in this communication.

One mode of interpretation is, to divide the christian era or dispensation, or in other words, the christian church from its first organization, to its final consummation, into seven periods of time, appropriating what is said of the seven churches in the order in which they stand in the catalogue to these *supposed* seven periods. Thus making the sixth, or Philadelphian period perfect; and the seventh, or Laodicean period, lukewarm &c.

This mode of interpretation I reject, for the following reasons: First, This arrangement would make the sixth period of the christian church which is declared to be past, perfect; and the seventh, (which is declared to be the present) all lukewarmness. Or, in other words without a Philadelphian, or perfect Christian in the church; and consequently without any "salt in the earth, or light in the world." Secondly, This interpretation would imply that the pure gospel is no more preached, and that the Lord has removed his candlestick out of his place, and has no more a people on earth. And, Thirdly, This interpretation would imply that God was at fault. For the Lord has declared that "without me ye can do nothing." If in the sixth, or Philadelphian period, all were perfect christians, and the church during that period had a door opened that no one could shut, the Lord made it so, by giving so much grace that it *must be*

so. For it remains yet to be proved that man in that *fancied* period was better by nature than at any other period in his history. And if in the seventh, or Laodicean, (or present period,) all are lukewarm, then the Lord has made them so by withholding his grace from man that he cannot be otherwise. For it remains to be proved that man by nature is worse now than at any other period of his history.

My mode of interpretation is this, The seven Asiatic churches represent the christian church, during the christian dispensation in all her vicissitudes. From the days of the apostles to the end of time will be found organized branches of the church which stand in relation to God as those seven churches did. As the church at Ephesus, through the grace of God did much in his service, *and yet left their first love*; as the church at Smyrna, through the grace of God endured much, and had great tribulation, & passed through them all unhurt; as the church at Pergamos, had a location even where Satan's seat is, and held fast to his name, and did not deny the faith, and yet through their unwatchfulness tolerated errors among them which the Lord hated; as the church at Thyatira, had charity, and service, & faith, and patience, & the last was even more than the first, and yet through their negligence tolerated errors among them at which the Lord was greatly displeased; as the church which was at Sardis, had a name that they lived and yet were dead; as the church at Philadelphia, served the Lord so faithfully that he so blessed them as to set an open door before them, that no one could shut; or lastly, as the church at Laodicea, became lukewarm, and were spewed out of the mouth of the Lord, so it has been in the christian world since the time of those seven churches.

This mode of interpretation applies equally to individual members in the church. There may be members in the church who keep up appearances of religion; and as "Herod did many things that John said," so they may do many things in the service of God, and yet have lost their first love. Others may have much tribulation, and many temptations, but through their faithfulness the Lord will deliver them out of them all. Others may live so much among sinners, that it may be said they live even where Satan's seat is, and through watchfulness and prayer, come off conquerors, while some of them may fall into some of the surrounding temptations and come short of eternal life, &c. &c.

Even so with lukewarmness. There may be organized branches of the church in a lukewarm state, *as churches*. And individual members in every branch of the church may be in a lukewarm state, while the church as a whole may not be lukewarm.

I come now to consider the state of lukewarmness. And as that is the state so very offensive to the Lord, it is our duty to examine it critically. The Lord Jesus does not represent a cold or hot state to be disgusting. Of the three states named, he would prefer the cold or hot to that of lukewarmness. Supposing heathenism to be the cold state, and such as Saul of Tarsus who was zealous for the traditions of the Elders, to be the hot state. It will be seen at a glance there is more hope for such, than for lukewarm professors of christianity.

Our christian experience demonstrates the truth that those persons living in a perfect cold state, having never heard of, or professed christianity, will receive the pure gospel, and become obedient to the truth— sooner than lukewarm profes-

sors. So the hot enthusiast with his misdirected zeal, is more likely to be brought right by the gospel, than a lukewarm professor of christianity.

The Lord Jesus has not left us in ignorance concerning the sin of lukewarmness, but has clearly defined it. "Because thou sayest, I am rich, and increased with goods, and have need of nothing; & knowest not that thou art wretched, and miserable, and poor, and blind, and naked: (v. 17.) It is evident the Lord Jesus has no reference to poverty in pecuniary matters; but poverty, in spiritual things. This heavy charge the Lord Jesus brings against this church, ministers and people. They said "we are rich," he said they were poor. They said they were increased with goods, and had need of nothing. He said they were wretched, and blind, and naked, and needed everything; and he counselled them to buy of him gold tried in the fire that they might be rich. But how shall they buy if they be so very poor? Just as they may buy of Christ wine and milk, that is, without money and without price. Is. 55. Something indeed must be parted with, but it is nothing of a valuable consideration, it is only to make room for receiving true riches. Part with sin and self sufficiency, and come to Christ with a sense of your poverty and emptiness, that you may be filled with his true riches.

It is evident that their lukewarmness consisted in this, viz. they thought themselves to be rich in religion and thought they had a sufficiency, and needed nothing more. They were baptized upon their faith, perhaps they attended on the church ordinances once or twice a year, perhaps came together in one place once a month for the purpose of public worship and to hear the gospel preached, and because they did so much,

they conceived they were rich and had religion, and needed nothing more, had no more room to improve the talent the Lord gave them, &c.

Dear brethren, is there not cause to fear that those churches which have a formal routine of worship, and which come together to worship God, and to preach his word only once or twice a month, provided it don't rain, or snow, or if the wind does not blow cold from the north west, if the roads are not too bad &c., are in a lukewarm state. Are those members of churches who oppose the gospel being preached in the same place several times in succession, in order to reason with the people on the all important subject of salvation, lukewarm, or are they not? The Lord will answer.

To those churches in general, and members in particular, who are in a lukewarm state, the Lord Jesus says. "Behold I stand at the door and knock: If any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me, (20.) Does not the Lord Jesus knock long and loud at the door of that church which in her lukewarm way, goes on year in and year out, to preach a little once, or at farthest twice a month in their undecided manner to those who may chance to find it convenient to come, while other sects are making every effort to spread the adulterated system of religion, by which even brethren's children become captivated, and finally led astray? And they standing still while the wolf is among the lambs, saying, they have the gospel, let them help themselves, preaching the gospel once a month is often enough. We are rich, and increased in good things and need nothing. *Lord, help them.*

Does not the Lord Jesus knock loud at the door of that church which through

her lukewarmness sees some of her children, with her neighbors gathered into the fold of antichrist, while the glad news is brought to her that others had doubled their diligence, and calling ministering brethren from neighboring churches to help these to do more than they had been in the habit of doing, come together for days in succession at the same place for the purpose of preaching the pure gospel to saint and sinner, to do as Paul did to "exhort them night and day with tears;" the Lord blessing his preached word, and bringing *many*, very many, from darkness to light, and from the power of Satan to God, and who became obedient to the faith, they themselves still remaining inactive?

I said does not the Lord under such truthful circumstances knock long and loud, yea, verily loud at the door of that church which makes no decided effort for the cause of Christ, and suffers the rising generation to be deluded by the sophistry of antichrist?

What shall I say of those individuals who are so obstinate in their vain supposition that they are rich, and increased in goods, and have need of nothing more than their baptism; and who attend communion once a year, and have preaching once a month if the weather is fine, if not, they can do good at home &c., and by their obstinacy, even prevent the church as a body from making an additional effort to prevail with men to serve the Lord?

The Lord says these are blind. And he counsels them to buy of him eye salve, that they might see; to give up their own wisdom and reason, which are but blindness in the things of God, and resign themselves to his word and spirit; and their eyes shall be opened to see their way and their end, their duty and true interest. And if they would do so,

a new and glorious scene would then open itself to these souls, and a new state of things would be brought about, the true worship of God would flourish, as a tree planted by the rivers of water.

That we may all lay this matter to heart, and open the door when the Lord knocks, and invite him in, and enjoy the feast is my prayer to God.

D. P. SAYLER.

For the Gospel Visitor.
T O M A R Y.

My dear Sister in the bursting bonds of mortality, as well as in hope of Eternal Life,—thou sayest the truth. "Born to affliction;" hard words but true. We indeed are "born to trouble as the sparks fly upward,"—but as certainly designed for glory, as the dew-drops glisten in the morning sun—upon the withered plant at eve. O let not our weakness prevent us from realizing God's grand design toward the work of his hands. Like Moses, let us desire to see the "glory of God,"—'tis no presumption, and in his indulgence, he has granted us the privilege of seeing God,—going before us until we shall have followed him, to his Father, and our Father, where we shall see him, "face to face."

I snatched this nameless relic of Poetry, from the destroying hand of time—and drop it in the leaves of our Visitor, knowing it will afford sweet musings to many, who like myself, are lingering on the banks of our captivity our eyes sometimes at our feet, looking like children, and like children hold up the pretty pebble with delight, or look through the shining glass to see the sun.

S.

HUMAN GRIEF.

The sharpest thorn protects the sweetest rose,
The sweetest rose is sweeter crushed,

On darkest clouds the brightest stars repose,
 And music's softest strains in cat'acts hush'd.
 Its precious juice the trodden wine-press yields;
 The udder pressed, it's pleasant food;
 Rich harvest war'd in deeply furrow'd fields;
 The smitten rock pours out the cooling flood.
 Our human griefs, not always wisely felt,
 Than joys, are often more our friends;
 The dross abides in hearts that never melt;
 To tears the rainbow of its radiance lends.
 Prophetic Hope illumines the gloom of grief,
 The furrowed heart its harvest bears;
 The angel reapers gather in the sheaf
 Of golden grain, grown in the field of cares.
 O weeper! on the weary way of life,
 Look on thy suffering CHRIST, and SING!
 A moment more of sorrow and of strife,
 And thou art garner'd from the winnowing!"

Translated from the "Evang. Beuech."

OLD LETTERS

of ALEXANDER MACK & other brethren.

Written nearly a Century ago.

No. 4.

In Jesus, the lover of our true life dearly beloved brother. Your kind little epistle I have duly received; but whether I shall come to the next big (yearly) meeting, I cannot know as yet. I have spoken with brother Christopher Saur whether he would go; but he had not then concluded to do so. Yet if I could persuade him yet, I would prefer staying at home for this time, as relates to the body;—with the spirit I would however like to be present with my heart-felt love and wellwishing. But if he should still persist in his mind not to go along, and I should feel encouraged to go there; I would yet in the first place have his and the brethren's consent, before I would undertake the journey. Therefore I cannot give at present a decided answer, whether I will come or not.

What relates to brother C. N. he has permitted to have his name inscribed to

muster, and tries as much as possible to withdraw himself from the church, and does not like any more to be called a brother. He has refused the kiss to brother Christopher Saur, when he did talk to him; and when I had been informed of this, and also talked with him; I have not offered it to him. Hence he would already be as much as disowned; yet we would be willing to have some patience with him, if peradventure he might repent. I have asked him, whether he would be angry with me, if I should pray for him. Then he said, No, he would like it. Upon which I have advised him, to try also, whether he could pray himself yet.

Concerning the present time *) it is my impression, that they signify the beginning of sorrows, of which Christ speaks, and says, that we should not be troubled, but still should take heed that no man deceive us. Yet I believe, that the best taking heed consists in this, to try to walk in and with a clear conscience both towards God and all men, and to let our moderation be known unto all men, for the Lord is at hand.

Though it is true, as the scriptures say, that the Lord was not in the wind,—not in the earthquake,—not in the fire; yet it is not the less true, that he was near, and in the still, small voice. When this came, Elijah wrapped his face in his mantle, and went out to meet the Lord. And since we especially cannot know the hour of our departure from time to eternity, may God in his loving kindness grant us grace to watch and pray that we may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

*) This was just about the time of the beginning of the Revolution; see the date of this letter.

Truly the time is at hand of that great salvation of the latter days; but I do not expect it fully in this life, which is subject to so many a death; but I hope for a better life which is eternal. The begining of sorrows and the pains of childbirth are indeed in this life, and the hour of temptation comes to an end and is fulfilled in the rupture of life; then in yonder life we shall see, what kind of a child is born unto us. Therefore Christ says, we should not fear those, should not be "afraid of them that kill the body, and after that, have no more that they can do."

Finally concerning me and mine, we are at present tolerably well. After many salutations of heartfelt love I commend thee unto God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified in Christ Jesus, Amen.—I remain your humble yet faithfully inclined fellow member and brother.

SANDER MACK.

Creyfeld, May 11, 1775.

(Note of the Editor.— This letter is a testimony, that our yearly meetings more than eighty years ago were already something old and usual. Indeed we find traces that our brethren more than a hundred years since met and convened every year just at the same time, as now, namely on Pentecost, as the birthday of the Christian church, from all the different districts in one before appointed place, in order to labor together in the fear of the Lord and under the assistance of his holy Spirit to that end, that they with all their fellow members might continue steadfastly, in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

That our yearly meetings were an instrument in the hand of God to preserve the unity of the spirit and the bond of peace and brotherly love in our churches, and to prevent division and apostacy, —who will not see this in the whole

history of the Brethren? From the first separation (of the Seventh day people) to the very last not a single one was able to disturb the tranquillity and peace of the fraternity in general,—and however specious sometimes the beginning was, yet the progress and issue of these separations proved that they mostly seemed to prosper for a little while, and soon, yea often before their leader's death, fell into decay.

But, say many, in these yearly meetings there are made human laws or commandments of men. We reply, No, dear brethren, and again: No. Such things are only said by such, who are strangers to our yearly meetings, or by such who would rule over you according to their own notion, and are not willing to obey the word, "Be subject one to another." Just as in every human life and in every family, so will occur in every church cases and questions, which not every one is able to decide immediately according to the word of God, and hence originate different opinions. Now such questions are brought before the yearly meeting, and are there decided as near as possible according to the pure sense and spirit of the word, that a multitude of opinions—these would be commandments of men, if they were to become laws—might not disturb or destroy the unity of the Spirit.)

No 5.

May the innocent Lamb of God have mercy on us, and give and preserve in us His peace!

My much beloved brother J. P.

I have read every word, you have written to me, several times with care and attention, and have until now found nothing therein which could cause me to change the opinion I had of this matter. But this I confess unto you, that I hate no opinion so much, as the opinion of the Sadducees. If the query should arise in you, why I hate this opinion so much? —I would wish you to read in love and with attention the first and second verse of Acts 4, and also particularly chapt. 5 : 17 and also 18 verses. There you

will find, why I hate this opinion so much!

Where this opinion can prevail in a heart, it will extinguish every spark of the love of God, and transform a man into a beast.—O Lord, in mercy deliver for thy own sake all those souls, who have the least spark of christian love in their hearts, from this beastly thing! In the epistle of Jude verse 21, I find these words, “Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.” O my dear brother, marvel not, that I can receive nothing which riseth up to disturb me in my heavenly calling. Concerning the similes, ideas and expositions in thy letter I find indeed some, which I cannot commend with a good conscience; yet I think I do no wrong, when I leave them untouched; for the only good and only wise God alone knows indeed, why you had to write thus. To this God, who is also only powerful, be honor and glory for ever. Amen.

To the Father of mercy and God of all consolation be heartily commended by a poor worm hungering after grace, your otherwise well known humble brother

SANDER MACK.

Written at Croyfeld in our cabin the first day of June 1798.

No. 6.

Tenderly beloved brother, dear and well esteemed fellow pilgrim J. P.

With a heartfelt greeting and salutation of the kiss in the spirit of sincere brotherly love I return to you hereby according to your request your letter. Though I have read thy letter again and again with diligence and in the fear of the Lord, I cannot say that all those scripture passages referred to by you did produce such an impression, as I understand they have produced in you. But what shall I say? The flowers in the garden

are still and peaceful, though one clothed in blue, the other in red, and the other (third) in white. They praise quietly their Creator, and shew forth in entire concord the manifold wisdom of the supreme Being. Praise waiteth for thee, O Lord in Zion.

Last night the youngest child of my youngest daughter has left the body of death, and is gone from the land of mortality over the stream, which has no bridge, into the land of the living. This child has performed its whole journey in 13 months, and I have traveled now already 86 years and 7 months, and have not yet passed over Jordan. But what our God doeth, is done well. “It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.”

P. S. I have told no person in our neighborhood, that there was a dispute between me and you, nor have I permitted any person to see your letter. The Lord has called me unto peace. May that same peace, which passeth all understanding, keep our hearts and minds through Christ Jesus. Amen, Amen.

Written at Croyfeld in my cabin October 23, 1798 by your weak and humble fellow pilgrim

SANDER MACK.

No. 7.

Croyfeld in Germantown Township February 24, 1776.

Dearly beloved brother!

Though I find just now my inmost delight in the silent admiration of the great love of my faithful Shepherd, who has so freely and kindly shed his precious and pure blood on the tree of the cross for me and all poor penitent sinners, yet I feel it my duty to answer some little upon thy beloved and compassionate letter, and wish unto thee in the first place all useful consolation of that im-

perishable salvation in thy immortal soul to the strengthening of thy faith in these most distressing times.

It has touched me very tenderly, that you should be so much afflicted on my and my children's account; yet I perceive therein your faithful and sympathizing heart, and I rejoice in my distress, that you with the author and finisher of our faith, love righteousness, and hate iniquity. Therefore I cannot well pass by to inform you a little of the present condition of my children.

Though my Hannah thought at first, her sin was not so great, because they had been betrothed with one another, never to forsake each other, which they, she and her consort, intend also to prove by their deed; yet she is now better informed, and acknowledges her sin, and asks also particularly your forgiveness, since she had always a special regard, for you, believing that you fear the Lord, and desires particularly, that you would intercede with the Lord for her, that He would have mercy on her in her distressed state, in as much she does not wish to fall altogether behind.

My Sarah thinks, she had done tolerably well, having refused so many, and having chosen at last the one, whom she loves, and has been spared such reproach, as my Hannah has to bear. Her husband is Jacob Z . . . , a son of friend Michael Z . . . , a tanner, who lives not far from you. She has been put back from the kiss and the breaking of bread for three reasons. First, because she married out of the church. Secondly, because it was done by license,—and thirdly, because her husband had not yet attained quite his freedom, and his master knew nothing of it.

But my Hannah has been put away farther, so that we do not eat with her. Yet most of the members have confessed,

that they would be more willing to receive her again, if she should return truly penitent, as they were now willing to put her out. Her husband's name is Adam W . . . Both these young men came for a considerable time to our meetings, and truly I expected no such evil thing of either of them. Concerning myself I have asked the Brethren publicly, whether they had any thing against me. But they have testified, that they were satisfied with me, and would lay no further burden upon me. Before God however I cannot plead myself quite innocent, though I thought, I had been very diligent, and sent many sighs to eternal Love for these two poor children.

But it is alone the mercy of God, that we are not altogether consumed, and that I can yet hope, that all things may yet work together for our good through the intercession of Jesus Christ. I commend myself also again to the brotherly interceding (before a throne of grace) and remain, greeting you once more

Your sorrowing fellow pilgrim

SANDER MACK.

P. S. My dear wife and children send also their friendly greeting, as far as it may be consistent, and acceptable.

FAITH TO THE AFFLICTED.

BUCKMINSTER.

Come now, and follow me to the bed of the dying believer. Would you see in what peace a Christian can die? Watch the last gleams of thought which stream from his dying eyes. Do you see any thing like apprehension? The world, it is true begins to shut in. The shadows of evening collect around his senses. A dark mist thickens, and rests upon the objects which have hitherto engaged his observation. The counte-

nances of his friends become more and more indistinct. The sweet expressions of love and friendship are no longer intelligible. His ear wakes no more at the well-known voice of his children, and the soothing accents of tender affection die away unheard, upon his decaying senses. To him the spectacle of human life is drawing to its close, and the curtain is descending, which shuts out this earth, its actors, and its scenes. He is no longer interested in all that is done under the sun. Oh! that I could now open to you the recesses of his soul; that I could reveal to you the light, which darts into the chambers of his understanding. He approaches that world which he has so long seen in faith. The imagination now collects its diminished strength, and the eye of faith opens wide.

Friends! do not stand, thus fixed in sorrow, around this bed of death. Why are you so still and silent? Fear not to move—you cannot disturb the last visions which enchant this holy spirit. Your lamentations break not in upon the songs of seraphs, which inwrap his hearing in ecstacy. Crowd, if you choose, around his couch—he heeds you not—already he sees the spirits of the just advancing together to receive a kindred soul. Press him not with importunities; urge him not with alleviations. Think you he wants now these tones of mortal voices—these material, these gross consolations? No! He is going to add another to the myriads of the just, that are every moment crowding into the portals of heaven! He is entering a nobler life.

He leaves you—he leaves you weeping children of mortality, to grope about a little longer among the miseries and sensualities of a worldly life. Already he cries to you from the regions of bliss.

Will you not join him there? Will you not taste the sublime joys of faith? There are the predecessors in virtue; there, too, are places left for your contemporaries.

There are seats for you in the assembly of the just made perfect, in the innumerable company of angels, where is Jesus, the mediator of the new covenant, and God, the judge of all.

NE-PLUS-ULTRA.

For the Visitor.

FRIENDLY HINTS.

"Think over what you said."

Reply.—"O I never thought any more about it."

Softly, softly, we are in the presence of our Prince of truth and life! You know he gave us all a "Watch word." Then say not, "I think no more about it." We shall be brought to account for what we say and do,—for our words are the actions of our tongues. Review your conversation, all you can. Was it years ago, or yesterday?—Did you advise, entreat, encourage or reproach? think over it. Were they strangers or kindred, vagabonds or saints, poor or rich, male or female, lover, wife, parent or child?—Think over it, and pray, O Christian, for our Divine Teacher says, "*By thy words* thou shalt be justified, and *by thy words*, thou shalt be condemned."

S.

Highland, Ohio.

PERSEVERING PRAYER.

The persevering prayer of faith is perhaps the most difficult as well as the sublimest exercise of which the human mind is capable. It demands the sustained exertion of the highest moral and spiritual qual-

ities. He who thus prays must have a habitual overshadowing sense of the presence of God—a filial spirit, resting in the assurance of his paternal character and relation—a clear anticipation of that future judgment which will fix his eternal state—a pressing conviction of his infinite need of God's favor—an undying love to God—an elevation of soul above the world and its delusive promises—a confidence in the power and willingness of God to grant his petitions, which no present disaster, nor lengthened delay, in the answer to prayer can repress.

If such are the necessary conditions of the persevering prayer of faith, we cannot wonder that the Scriptures abound in enforcements of it, and heap up promises, arguments, illustrations, at the door of our unbelieving hearts, to quicken and sustain our flagging spirits in their approaches to the throne of grace. And blessed be God that such inducements abound in his Holy Word; that no trial, temptation, sorrow, perplexity, nor even sin can overtake them, from which they may not be delivered by a resort to this sure refuge. God is more ready to hear than we to pray; more ready to give than we to ask. "If a son ask bread of any of you that is a father, will he give him a stone; or if he ask a fish, will he for a fish give him a serpent; or if he ask an egg, will he offer him a scorpion? If ye, then, being evil, know how to give good gifts to your children, how much more shall your Heavenly Father give good things to them that ask him?"

If the unjust judge avenge the poor widow, to be rid of her importunity, shall not God, who loves the importunity of his children, graciously reward it! They cry unto him day and night; that is, they never cease the practice. The world may laugh, troubles may thicken

around, calamity may break upon them with startling suddenness, but still they pray. Their prayers become the embodiment and expression of single-hearted love, of tried and confirmed fealty, of sublime faith that whispers as it stays itself upon God, "Though he slay me, yet will I trust in him." "Although the fig-tree shall not blossom, neither shall fruit be on the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, & there shall be no herd in the stalls, *yet* I will rejoice in the Lord, I will joy in the God of my salvation."

If this be the spirit of our habitual prayer, never will our God disregard it. "God will avenge his own elect that cry day and night unto him."

The parable to which we have alluded above is designed to encourage persevering prayer—"that men ought always to pray, and not to faint," and hence it is asked, "Will he not avenge, though he bear long with them?" that is, delay the answer to prayer. But our Savior's reply runs thus: "I tell you that he will avenge them speedily." How is it that he will long delay, and yet speedily answer prayer? With God there is no division of time into periods, long and short; the past and the future are to him one eternal *now*. "We should not be ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day!" Even though he seem to delay, "the Lord is not slack concerning his promise, as some men count slackness." But there is another consideration more in point. The assertion of a seeming contradiction, that answers to prayer long delayed are yet speedy, is harmonized in the experience of the devout soul. The long night of darkness and storm, in which the sailor watches for the dawn, is only long while it is passing. It shrinks

into a brief space in memory, as the sun breaks forth upon the subsiding tempest. "To be pained for a minute, to fear for an hour, to hope for a week—how long and weary! But to remember fourscore years is to look back upon a day. An avenue seemeth to lengthen in the eyes of a wayfaring man; but let him turn, those stationed elms crowd up within a yard." The trouble or necessity that leads the soul to cry to God for aid may, while its heavy pressure lasts, convert weeks into months, and months into years; yet when the deliverance comes from on high, the lengthened trial is forgotten, the answer to prayer is counted swift. And though the struggle of life seems long, and the days and nights of watching and prayer tempt us to feel weary, when once to our enraptured sight the pearly gates unfold, and the Savior beckons us to his unclouded rest, we shall rejoicingly say, "God hath avenged me speedily."—"I cried day and night unto him, and my light affliction, which was but for a moment, has wrought for me *a far more exceeding and eternal weight of glory.*"—*Protestant Churchman.*

HIGHER.

I remember when in Savoy, among the alps, climbing one morning by a winding path up the steep dry bed of an old torrent. After half an hour's hard work, I stopped and sat down on a loose rock that had rolled down into the path. I listened, but I could no longer hear the sounds of voices from the Alpine village beneath me—they had died away; but the loud brawl of the river in the valley still trembled on the air in a low ceaseless murmur. I rose to mount up higher, and entered a dark wood of pines, and climbed, step by step, up the narrow pathway, over fallen fir cones, withered twigs, bare brown roots, and loose stones

up higher and higher till the wood opened, and I could see again the valley beneath and the hills beyond; up higher to where the morning sunshine came streaming warm and pleasant over the mountains; up higher and higher, through the light snow, till I was weary and then across to a jutting rock on the edge of a precipice, where I could rest and look around. There I sat. Far below me lay the valley, all about me stood the mountains, and far above rose some giant peaks, snow white and dazzling, into the blue, cloudless heavens; and there rose above the rest one mighty mountain, before hidden by the hills, on whose summit a white cloud was lying, and from whose peaks came the sound of falling snow and ice, like distant thunder.

And as I mused, my thoughts rose to better things; why, I thought, I saw nothing of all this sunshine. and gladness, and glory down in the valley below, but now I have climbed up to it, how beautiful it is; so, my soul, there is light, and joy, and glory evermore above thee; then lie not in darkness, but climb evermore up higher—and "forgetting the things that are behind," press on to those that are before, "Looking unto Jesus." Do these words meet the eye of some doubting Christian? O! doubting Christian, why stop in the cloud and mist, when you can reach the clear sky above you? Why stand afar off at the bottom of Calvary, when you can climb to the top, and wrap your arms about the cross, and feel assured of your salvation? No more look on Jesus with fear and suspicion, but go near, and touch those wounds, and say with Thomas, "*My Lord, and my God!*" and you shall find that the nearer you get to Christ, the further you get from doubt; and as it is up hill to Christ, *go up hill* and let your watchword every day be, *Higher!*

Does some weak, sickly Christian read these words?—a sickly Christian is a sinning Christian. Thou art too

much taken up with this world, and its fetid air sickens the soul.

O! Christian, go up higher, up over the Hill of Difficulty till you can breathe the fresh air of heaven; leave the world behind, leave it behind forever, and "set your affections on things above," and daily climb by prayer nearer to God above, and let your watchword still be, "Higher!"

Does some earnest, happy Christian read this? O! Christian, go up higher; go up into the glory on the Mount with God, bowed down in self-abasement, "instant in prayer," constant in praise, and then walk with God like Enoch, and "watch" till "the day break and the shadows flee away."

Does some unforgiven sinner read this?—O! unforgiven sinner, you are in darkness this hour, and are going down to darkness everlasting!

Above you there is a hill you see not, on whose brow rests a crown of light that fadeth not away; and in that light stands "the city of the living God," and "the general assembly and church of the first born," and "the spirits of just men made perfect," and "Jesus the Mediator of the New Covenant," and "God the Judge of all." That hill is Zion. To reach it, go up higher! Hark! O man!—Heaven is as real as earth, and the way from earth to heaven is as real as the way from earth to hell. O! choose now the way to heaven; and if you would find it, learn that the path of life is the path of faith—faith in Christ, and Christ alone. "He that believeth in him hath everlasting life." O! then believe and live, and from this hour go up higher.— *British Messenger.*

THE APOSTOLIC SUCCESSION.

No. 4.

"That is true which was first." These words were the burthen of a discourse delivered again by our friend Sunday

evening, upon that threadbare topic, Apostolic Succession. We assert that the Word is true, and the Word was first—"first and the last," for "in the beginning was the word," that "sword of the spirit." It is not the blessings of a pontiff, nor the imposition of a prelate's hands that guides aright; but, "Thy word is a lamp unto my feet, and a light unto my path." That church is of true apostolic succession that, in its faith and government is based upon that rock—the true testament, which is the Word, and that is a Christian who has become a new creature; here lies, in a nut shell, the whole sum and substance of the controverted point.

We believe in church discipline and church officers; we further believe that if several persons, alone upon an island in the midst of the ocean, or in the wilds of America, were there to agree to start a church, founded upon the plain teachings of Christ and his apostles, we say we firmly believe that their labors would be blessed and their prayers of faith, would meet with an echo in the skies: and after complying with the requisitions of the gospel, they would receive the gift of the holy Ghost, as did the apostles at the beginning; for we are assured "that if two of you shall agree on earth, as touching anything that they shall ask, it shall be done for them, of my Father which is in Heaven, for "where two or three are gathered together in my name, there am I in the midst of them;" and "what, therefore, God hath joined together, let not man put asunder;" for "who art thou, O man, that repliest against God?" "What God hath cleansed call not thou common."

The crucified Lamb is like the brazen serpent, to be seen only by the eye of faith, in order for one to be recipient of His saving power. And if any after they are engrafted into the "true vine" should fall away by reason of sin or unbelief, in order to restore them after repentance, it would not be necessary to have a priest to pronounce absolu-

tion, a doctrine as blasphemous as it is ridiculous; away with it to old Babylon whence it came." for there is an advocate with the Father," a priest "that ever liveth to make intercessions for them," even the "Bishop of souls."

Why even the Apostle Peter himself did not absolve Simon the sorcerer, but said "Pray God that if perhaps the thought of thine heart may be forgiven thee"! It is stated that Simon desired Peter to pray for him but it does not appear that he did; but if he did, praying for one is one thing, forgiving his sins is quite another thing; a prerogative that belongs to God only.

It would be well for some who hold ecclesiastical and state authority, and delight in frivolous subtilties and squibbling expositions, to remember these words of the "Great Teacher of humility," "Whosoever will be chief among you let him be your servant," and not "lord it over God's heritage."

Our only motive, Mr. Editor, is to correct error careering rampant through the land, and raise up truth which lies upon the highway trodden under foot. Oh, for a millennial light, to dissipate the dark clouds of ignorance and superstition that hangs like a pall upon the horizon of the Christian world—

"Tis a history

Handed from ages down; a nurse's tale—

Which children, open ey'd and mouth'd devour;

And thus as garrulous ignorance relates,

We learn it and believe."

EXCELSIOR.

THE POWER OF THE WORD ALONE.

No 5.

Like the sun that has sunk to his azure bed and the soft crimson drapery of his departing glory has fallen gently o'er his couch, so the Apostles and Prophets have gone to their glorious rest, but their sacred writings remain still to illumine the Christian's pathway home to heaven and to glory. There is beauty in a moonbeam; there is love in a flower; there is music in the sighing zephyrs at

eventide, or in the dulcet strains of the warbling nightingale; there is gentleness in the meek eye of the turtle dove;—and there is majestic grandeur in the sweeping whirlwind and terror in the flash and peal of heaven's artillery. But Thy word ravishes the soul with sweetest ecstasy, or rends it asunder with terrific horrors; it cheers the drooping Christian on his pilgrim march: it lights up with an effulgent blaze the dark valley of the shadow of Death, and finally opens up to his enraptured gaze the portals of the celestial abodes, and bears him on its seraphic pinions till it approximates the Divinity Himself, there forevermore to partake of the tree of Life in the midst of the paradise of God, and quaff of the living waters that flow from beneath His eternal throne. Or it hurls him down to the pits of blackest gloom, where woe and anguish dwell, to sink and sink to lower depths forever.

EXCELSIOR.

COME TO THE HOUSE OF GOD.

It is a *favoured place*. Come where our Creator delights to meet his creatures, and bestow upon them the choicest blessings.

It is the *house of prayer*. Come and join your fellow-citizens in pouring out your supplications before the throne of grace.

It is the *house of praise*. Come and "give the Lord the glory due unto his name." Let us together give thanks to "the Parent of all good."

It is the *house of mercy*. Come and confess your sins before the Lord, with a hearty purpose to forsake them, that you may receive forgiveness.

It is the *house of consolation*. You, with us, are exposed to the afflictions, disappointments, and sorrows of life. We invite you to the house of the Lord, that you may be "comforted in all your tribulations;" that you may learn how to

esteem them as "light afflictions, which endure but for a moment," yes, how they may be even converted into the richest blessings.

It is the *house of religious instruction*. It has "pleased God by the foolishness of preaching to save them that believe." Come and hear the Gospel, that you may become "wise unto salvation."

It is a house of *sacred influences*. A constant attendance at the sanctuary tends powerfully to restrain from vice, to confirm good resolutions, to cultivate habits of industry and economy, and therefore leads to more even of temporal prosperity.

Perhaps you are *parents*: these sacred influences are needed to render your *children* intelligent, virtuous, and happy; ornaments to society, and comforts to you in your declining years. We earnestly wish that every *family* in this community were in the habit of attending public worship. We are fully persuaded that there would be here more happiness, less vice, less intemperance, less sabbath desecration, less profanity, less of every thing that degrades a people, and more of every thing that elevates and ennobles. And we ask you, fellow-citizens, as you prize the good of society, the welfare of your neighbors and friends, and even of your own families, to give the influence of your example to this happy result.

We appeal also to the *young*, who so much need the restraints of grace amid their many temptations, to put themselves under the sacred influences of the sanctuary. There is yet room. In all the churches you will be cordially welcomed.

"Come to the house of prayer,

O, thou afflicted, come;

The God of peace shall meet thee there,

He makes this house his home.

Come to the house of praise,

Ye who are happy now;

In sweet accord your voices raise,
In kindred homage bow.

Ye aged, hither come,
That ye may feel his love;
Soon will your trembling lips be dumb,
Your limbs forget to move.

Ye young, before his throne
Come bow; your voices raise;
Let not your hearts His praise disown
Who gives the power to praise."

THE NAMELESS.

By H. H. HOPE.

"WHY, husband!"

• Well, dear!"

"What have you brought that ragged boy in here for?"

"Because I could not help it!"

"Could not help it?"

"No."

"Why? He is dirty."

"I know he is."

"And ragged."

"I see he is."

"And I do believe he has got the itch. Look at his hands.,

"Yes, I see; and now I see, I should not wonder if he *had* got the itch."

"And you have handled his hands?,"

"I have."

"Oh, husband, what a man you are!"

"Am I, dear?"

"Yes, you are. What could possess you to bring this boy in here?"

(Husband shivers.) "I am cold, Laura; it is a November day, this. Please to make a little more fire." (Wife ever active to anything that makes for her darling husband's comfort, jumps from her chair and thrusts wood into the stove, and then in a somewhat softened voice resumes.)

• But, Henry, what did make you bring this *object* home?"

"Because he is an object."

"Of what, I pray?"

"Of pity."

"And disgust."

"Yes, dear, I admit that."

"Well, then I do not see why you

brought him home.

'Do you want to see?'

'Yes.'

'Really?'

'Yes.'

'Well, I will tell you.'

'I should like to hear your reason, for I am sure you love me, and would not readily give me pain, and must have known that I should feel sickened at having such a creature in the house. So I am all anxiety to be gratified. Do begin, then.'

'I will. To-day is Sunday—your Sabbath and mine. I had been to church and had had what might be called a blessed interview. Your Lord and my Master was there, and He asked me a good many questions, and seemed a good deal interested in my answers. Among other things he asked me how I was thriving in business, and I told Him, as I ought, and was glad to be able to do, that I was very prosperous; everything that I touched seemed to turn into gold. As I said this I looked into His face, and I imagined it wore a shade of care as though my prosperity troubled Him. I determined therefore to ask Him, and, if need be, urge Him to come home with me and be my guest, knowing how great a pleasure it would give my wife as well as myself to entertain Him. Accordingly I did so. He declined, I pressed Him, and at last, just as I thought he was about to yield to my importunity, He said—'The poor ye have always with you, but Me ye have not always,' and I raised my head to gaze on his face, and He had vanished out of my sight. Meanwhile, meeting had closed, and all the Church had dispersed, and I found myself alone. How long I had been alone I did not know. But arose, took my hat, and walked with hurried steps homeward. I confess to you, Laura, I was disappointed. I had hoped to bring you an illustrious guest; one whom to entertain you would have taken at least as much pains as Martha of old did; one who, in being

our guest, would have had opportunity to see how happily we live, to have partaken of our comforts, and who, I hoped, in parting from us, would have given us a special blessing at parting. But I was, as you see, disappointed. Now, as I walked along ruminatingly, just the other side of the mill-pond bridge, on that square bit of timber that lies by the road side, sat this boy, and as sure as I am alive and not crazy, by his side stood your Lord and my Master. He looked on me with a smile of infinite loveliness, pointed to the lad and repeated the words He uttered in the church—and *vanished*. Laura, I stood rebuked. I saw myself, not as in a glass darkly, but as in His face. My pride fled, and I became humbled, I took the lad by the hand, and vowed to my Master that I would feed the hungry and clothe the naked, and visit the sick, and patiently wait His coming to my house to be my guest. Now, darling, there is the door—here is the boy. Open the door, and turn the lad out. I can not do it; nor against your wishes can I insist on his stay. But if you do it, as soon as the doors of our dwelling are closed against him I must provide for him, or else I shall never see Christ again, save as my judge.'

As he closed, a pair of arms was thrown about his neck and the words—

"Forgive me, dearest, I was wrong," were whispered in his ear, and—and Christ Jesus remained *her* Lord and *his* Master.

Meanwhile, the boy sat in the corner getting the cold away from his heart. He was somewhere between six and sixteen years of age. No one could tell exactly at what point his age stopped. Look him straight in the face, and he looked prematurely old. Look at him in profile, and he looked like a little child. The same was true of his aspect. Look at him directly, and his face was not pleasant; look a side-look, and he was singularly beautiful. Poor lad! How from his large deep-set eyes his soul

gazed out, and carried back to his consciousness, intelligence ! He comprehended as all children do, so much more than grown persons think, who in moments of passion talk freely in their presence. He saw that to the woman before whom he was undergoing trial, he was an object of *deep disgust* ; that to the man he was an object of *pity* ; and though he could not reason it out, as if he had been older, he could feel it all out, and from his feelings derive the conclusion that of all conditions in human existence, that is the most to be dreaded in which one dwells between disgust and pity. He said not a word, though he kept "watch and ward" on every word ; and perhaps it is not overdoing the matter when I say that he hoped Pity would prevail. As the woman seemed to prevail, the ice gathered round his heart ; as the man seemed to gain ground, his heart grew warm, and when she went up and kissed her husband and whispered in his ear, he knew that he was to stay by a good warm fire, and have something to eat, and he laughed. That laugh did wonders for him. It penetrated to the very depths of the woman's nature, and wound up all in it that was of worth. What power there is in a smile ! And if so, how much more there may be in a laugh ! There is no music like laughter. It is as subtle as heat. It penetrates where no other thing will. It thaws out all the frost, and elasticises the whole being. The boy's laugh had this effect on her. She did not think of him in his rags any more, She forgot that he might have the itch, that he was dirty and disgusting. What sunshine on a cold, drizzly day is to a dyspeptic, his laugh was to her. It brought her *womanhood to the surface*, and it did it so suddenly, that *she* was startled by it, as was her husband. How greatly we all are the creatures of feeling, and how unnatural for the most part our feelings are ! Woman, whose nature culminates in feeling and sentiment—who by constitutional proclivity

is superiorly charged with inspiration—who ought to be man's good angel, awakening in him all *good* thoughts, and rousing him to noble endeavor—is generally so trained to kill all her inspiration, that on occasions when her Humanity is challenged to a great work, there is no voice to call it to duty. In this instance her pride, her love of fashion, her etiquette, her vanity, her good opinion of herself, all conspired to keep down her better nature, grew light, and but for the smile which the ragged urchin gave, it is my opinion that his case would have been a hard one. Women are made to be angels, but when they are not such, they are *inhuman*—less than humane.

The urchin was safe, and the woman stepping up to him—she no longer saw rags, or smutty face, or tangled hair, or eruptive skin—said :

"Are you hungry, lad?"

"Yes, ma'm."

She started. What made her start ? It either was a real or fancied resemblance to the voice of a dear brother who when a lad of this boy's age, took a long journey skyward. This lad's "yes, ma'am," was toned so exactly on the key—soft, deep, and mellow—of that brother's that it started her. 'Twas well that it did, for it gave an additional lift to her humanity. It called to reflection the condition in which it was possible for her brother to have been placed, and she saw how hard and unfeeling she had been. Never in her life before had her *religion* been of the type of which it was at that moment. Heretofore it had consisted chiefly in exact and precise conceptions of God, and of her duties to Him. Now, it seemed to have added to it an additional element. She was aroused to the fact that one might be very religious or pious, and yet not be a christian ; that what gives Christianity its chief charm—its grand advantage over other systems of religion—is its Humanity ; and that to pray sorrowfully and go to church regularly,

and give money to the Bible Society and the Board of Foreign Missions, and turn into the street beggar-boys, is not the divinest method of showing one's conversion.

"Well, husband, what shall we do with your waif?"

"I will take him and wash him, and put clean clothes on him; but first give him something to eat. He looks pinched, half starved."

The boy got off his stool. He looked like a dwarfed *old* man.

"Am I going to stay? he asked.

"Yes my lad, you are," the man replied.

"Good!" he exclaimed.

"Why so?" the woman inquired.

"Because here I shall have a good home. I shall like to live with you. I shall have a warm bed; I shall have good food; I shall have clothes that are not ragged, and newspapers to read, and then I shall have something to *do*."

"Do you like to work? the woman again asked.

"I do."

"What at?"

"Anything which I can do. I can milk a cow, clean a horse, black boots, weed onions, run of errands, tend baby"—here he smiled again, which affected the man as much as the former smile did the woman—"Oh, I can do a deal of things, and what I can not do, I can *learn* how to do."

"Why, you can make yourself useful."

"I hope not only useful, but *grateful*."

"What is your name?"

"Henry."

"A pleasant name."

"Yes, when one is called by it."

"Have you not been called by it?"

"No; I go by the name of the ragged Boy. I am nameless, so far as *not* being called by a name makes one so."

"Where did you come from?"

"I do not know."

"Do not know?"

"Yes, I do not know."

"How came you here?"

"Brought here in a wagon,"

"When?"

"About three hours ago."

"Who brought you here?"

"I do not know."

"How did you find yourself here?"

"They took me out of the wagon and sat me down on the road side about an hour before you, sir, came along, and told me to stay there till some one came on and took me up. So I waited for you."

"But how did they know it would be me?"

"I do not know. Several persons passed me; but none answered to the description of the person they gave me; so I waited for you."

"Did you know me?"

"Just as soon as I saw you I knew you, and my heart went out to you as to a father."

"Well, my boy I will give you a chance to be a son. Now let us give you something to eat."

"If you would as lief, I would prefer to be washed and clad before I eat; for though I am very hungry, I am sure if I was clean I should eat with better relish."

"So be it then. Come with me, and in half an hour you shall be clean and warmly clad."

Thus ended the sermon which on that Sabbath day Christ preached to this man and his wife. And they felt happier for having wrought it up into their lives, and copied their heavenly Father's plan of not giving stones when His children ask for bread.

WHAT OUR GERMAN BAPTIST FRIENDS SAY ABOUT FEETWASHING.

Dear Editors:

In the German Paper, entitled: "Der Sendbote des Evangeliums," I found lately an article, taken from another paper, published in New-York, on the subject of Feetwashing;—and in the very next No. another article on the same subject by A. Rauschenbush.

In as much as both articles take a very different view of the subject from the one we entertain, and in as much we are commanded to prove all things, and hold fast that which is good, I will try to give you an abstract of the first, and a translation of the second. The first is headed :

THE COMMAND OF WASHING FEET.

In a preliminary remark the writer takes occasion to refer to John 2 : 14, 15, and to argue from the fact that Jesus made a scourge of small cords to drive out of the temple those that sold oxen, and sheep, and doves, &c., that the scourge of small cords was properly applied for its purpose, but that for the purpose of casting out false doctrine it would not be applicable. This is alluded to in order to show, that we have always to consider the object, which Jesus had in view, when in presenting the doctrine of the kingdom he used parables or circumstances within his immediate reach.

The same, continues the writer, we do maintain with regard to footwashing. This was a custom in eastern countries from the fact, that the feet of the wanderer actually needed water, as we shall show hereafter. Thus the act of washing the feet was necessary, whether the wanderer would do it himself, or another for him.

This circumstance Jesus used to give his disciples at all times an important & useful lesson, namely to be ready to serve our neighbor in love and humility, but surely not to introduce a permanent ceremony, which should consist in the washing of feet, perhaps already clean. That this is so, we prove with the following considerations :

1) The washing of feet was a *real service*. Not only in Canaan, but almost in the whole Orient, people were accustomed either to go *entirely barefoot* or on *san-*

dals. The sandals were flat pieces of wood or leather, which fitted the sole of the foot, and were tied to the foot with straps of leather or cords. Those cords, used to tie the sandals, were called "latchet." Gen. 14 : 23. John 1 : 27. Such sandals Peter wore at the time, when he was in prison at Jerusalem. Acts 12 : 8. "And the angel said unto him, Gird thyself, and bind on thy sandals."

Hence when a person had been on the road either barefooted or on sandals, it was necessary to wash the feet as having naturally become unclean. Hence when a person paid a visit, or stopped at a place on a journey, it was an act of hospitality to provide such person with water to wash his feet. Either the visiting friend or stranger took off his sandals, and washed his feet himself, or the servants had to undertake this service. The following passages of the Old and New Testament prove the correctness of this idea. Gen. 18 : 1—4. Ch. 19 : 2. 1 Sam. 25 : 41.

A further proof we find Luke 7 : 14. where our Saviour refers to this custom, which was performed as an *actual service*. To this custom John the Baptist referred, when he said, John 1, 27. "Whose shoes latchet I am not worthy to unloose."

It was evening when Jesus washed the feet of his disciples : they must have been unclean, & have needed a washing. Surely no man would undertake to wash feet, that are already clean. Since the feet of the disciples needed washing, they had either to wash them themselves, or another had to do it for them. But when Jesus washed their feet, as he has actually done, it was a real service, & not a mere ceremony or formality. That this was the case, appears from the 10th verse in the chapter before us : When Peter wanted Jesus to wash his hands

and his head, Jesus told him that he needed no washing save his feet, which had become unclean by walking; as soon as these were washed he would be clean every whit."

But when we go to the house of God on horseback or in a carriage, with shoes and stockings put on over clean feet, and there wash feet which have been already washed, is this a real service? Hath this a similarity with the manner in which Jesus did it? Is there any sense or use in washing feet *already washed*? What is the use to do a thing, which in no case is a service?

2) The washing of feet is indicating a duty, which cannot consist in ceremony. Not long before Jesus washed his disciples' feet, they had disputed among themselves, who should be the greatest in the kingdom of God. Mark 9: 33—35. Their views of the nature of the kingdom of God were until then altogether too earthly. They proved plainly, that they yet nourished too much pride, an immoderate self-love—the very reverse of those amiable traits of christian character, *humility*, and *love*, of which the scriptures so often speak. To heal them from the spirit of self aggrandizement, and at the same time to give them an example of that duty, to serve one another in humility and love, Jesus undertook this lowest and in no wise pleasant service. Thereby he has shown to them and us, that we should love our neighbor as ourselves, and that we must humble ourselves and readily serve him in any way, however unpleasant this service may be in its nature, or humble and lowly in the eyes of the world.

In the colder climates we travel or go in boots and shoes. The cleaning of them is the work of servants. Boots and shoes are however not cleaned, when they are already *clean*, but only when

they need cleaning. If we have humility and love, whatever may be our station or dignity in human society, we will not hesitate, if necessary, to clean the boots or shoes of a friend or stranger, though his station or condition was much below ours. If even there were others to do this, we may yet as Christians not consider such service as too humiliating in assisting our fellowman.

But suppose if we cleaned our shoes or boots always ourselves, only once or twice in a year we would come together to do it one to the other; yet, before we would go to the appointed place, we would clean our boots and shoes at home, and put on overshoes over them. Suppose further that at the place of meeting we would take off the overshoes, and begin one to the other to clean the shoes or boots, though they had been cleaned at home already,—would that not be foolishness and nonsense? Just so foolish however it is, if we meet once or twice in a year and wash feet, which are already clean.

3) The external feetwashing is not to be observed, because the apostles & primitive Christians have not done it. That they have not observed it, proves that they have understood this command just so, as we have explained it. There is but *one* passage in the New Testament, in which an apostle refers to it, namely 1 Tim. 5: 10. And here it is taken in the very sense, which corresponds with our explanation. Paul in describing a widow, which should be taken among the poor widows of the church, says: "If she have lodged strangers, if she have washed the saints' feet"—that is, if she has hospitably received in humility and love strange Christians, who visited her barefooted, or going on sandals; the washing of feet was a part of this hospitality.—

4) Finally and above all is Feetwashing not to be observed, because the ex-

ternal observance of this ceremony would be a perversion of the command of our Saviour, a transformation of a useful service and a holy duty into a mere ceremony. Just so it would be a perversion of the words of Christ: If thine hand offend thee, cut it off; if we were to say to the covetous for example, because he loves money and loves to handle it, that he must do this literally." In conclusion the writer warns us not to confine obedience toward God and Christianity in ceremonies and formalities, Mark 7: 8. exhorts to asking the Lord for his Spirit, Rom. 8: 9, considers that washing feet once or twice a year was not so difficult, as to deny ourselves, in order to assist others, or to communicate, that the Gospel may be sent to the heathen. His last words are: "May God give us all grace, that we may so wash one another's feet that we should serve in newness of spirit, and not in the oldness of the letter, inasmuch the letter killeth, but the spirit giveth life." Rom. 7: 6. 2 Cor. 3: 6.

Dear Editors of the Gospel Visitor. The above is an extract of the first article on Feetwashing by a writer, unknown to me. In my next communication I intend to give you the second article by A. Raushenbush, and perhaps also his Address to our (the German Baptists, that is, those Baptists, who are in connection with the English Baptist) churches in Canada. What have you to say to it? As one that believes with you on this subject, I wish to see your remarks on the ideas presented in the above article. Justice requires, "*Audiat altera pars*," or, that the other party should be heard likewise.

Yours in the faith of the Gospel

A FRIEND OF TRUTH.

REMARKS ON THE ABOVE ARTICLE.

We will comply with the request of "A Friend of Truth," and examine the positions taken by the writer in "Der Sendbote des Evangeliums," concerning feetwashing, by which he endeavors to prove that those who believe and practice feetwashing as a Christian duty, misapprehend the words and action of Christ touching this subject. The Truth as we conceive it to be in Jesus, is precious to us as the means ordained of heaven for the sanctification of men. Sanctify them through thy truth: thy word is truth. John 17: 17. We therefore desire to know what the truth is, and to have others to know the same, and for this reason we notice the article referred to, and not because we take pleasure in differing with any who bear the honorable name of Christians. With a view of rendering the subject as explicit and satisfactory as possible, we will notice the arguments of the writer, *seriatim*, or in regular order, as found in the abstract which has come to us.

1. "The washing of feet was a *real service*." After some preliminary remarks, the writer takes the position that feetwashing was a real service, and as an evidence of the truth of the position, refers to the custom of wearing sandals in the eastern countries. Sandals only partially covering the feet would let them be exposed; & being thus exposed they would become dirty, and would then need washing. Now supposing that we admit this, and also admit the inference the writer draws from it, namely, that Christ washed the feet of his disciples to make them clean, and commanded them to wash one another's feet for the same purpose. Then as all persons who have a proper regard to health, decency,

and comfort, in this age of the world, as well as in the apostolic age, and in the Occidental or western countries, as well as in the Oriental or eastern countries, will have their feet occasionally washed, and will consider it a "*real service*" to have it done, may not the command of Christ to his disciples to wash one another's feet be binding still upon the members of his church? Taking the position then that the writer does, we cannot safely disobey this commandment of Christ.

But we do not believe that Christ washed his disciples' feet merely to take the filth off of them. Neither do we believe that they were commanded to wash one another's feet merely for that object. "The washing of feet was a real service," says the writer whose positions we are reviewing. And what shall we understand by "*real service*" as used by him? Shall we understand real in its ordinary acceptation, as meaning *true*; *not fictitious or imaginary*? Then footwashing as practiced by those who regard it as a command of Christ, binding upon all who profess to be his disciples, is indeed a real service. "If ye know these things," said Christ after he had washed his disciples' feet, "happy are ye if ye do them." John 13: 17. Now as the washing of feet among the disciples was to promote their spiritual happiness (for this was, no doubt, the happiness referred to) it is plain that by doing this, they would perform a "*real service*" to one another. What service is more real than that which we perform when we are trying to promote the eternal and spiritual welfare of the children of men? We shall suppose our author, to be a minister of the gospel. And should a poor sinner come to him repenting, and enduring the remorse of a guilty conscience; and having learned from the

teaching of the apostle Peter, that baptism is the answer of a good conscience, desires the minister to baptize him. This being done, he goes on his way like the eunuch rejoicing. Would he not be performing a "*real service*" to that man by administering to him an ordinance of the gospel?

But perhaps our author means by "*real service*," service performed to the body, and not service performed to the soul. But does it follow that because footwashing was frequently performed in the east to promote physical comfort, that Christ must necessarily have washed the feet of his disciples for the same object? By no means. Our author says, "It was evening when Jesus washed the feet of his disciples; they must have been unclean, and have needed washing." And from this he would infer that Jesus washed the disciples' feet merely to make them clean. Let us try this mode of reasoning concerning another matter. It was evening when Jesus met his disciples in Jerusalem and when he ate with them; they must have been hungry, and they needed something to eat. And when Jesus "took bread and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me," did he do it merely to satisfy their hunger? Certainly not. He did it for the purpose of establishing a Christian ordinance. For the same purpose he washed his disciples' feet. For eating was a "*real service*" as well as the washing of feet.

Our author says, "But when we go to the house of God on horseback or in a carriage, with shoes and stockings put on over clean feet, and then wash feet, which have been already washed, is this real service? Hath this a similarity with the manner in which Jesus did it?"

Is there any sense or use in washing feet *already washed*?" With the same propriety we may say when we go to the house of God and are not hungry, and yet eat the bread of communion, "Is there any sense or use" in eating when we are not hungry? Now Paul says to the Corinthians, "If any man hunger, let him eat at home; that ye come not together unto condemnation." 1 Cor. 11: 34. His meaning is, that if any of the members of the church at Corinth were so hungry that they could not wait till the proper time for eating the Lord's supper, then they should eat at home before they would come together to eat the Lord's supper. If then Christians can partake of the Lord's supper to their spiritual edification when they are not hungry, so they can wash one another's feet as Jesus commanded them, and promote their happiness by so doing, although their feet may not be dirty. In looking at the two actions from a natural stand point, there is quite as much propriety in washing feet that are already clean, as there is feeding persons who are not hungry.

Our author can, it seems, see no spiritual import or design in feetwashing; he can only see "real service," or only an effect produced upon the body. Had he read and considered Exodus 30: 18—21, where the Lord commanded Moses, saying, "Thou shalt also make a laver of brass, and his foot also of brass, to wash withal: and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein. For Aaron and his sons shall wash their hands and their feet thereat: when they go into the tabernacle of the congregation, they shall wash with water, that they die not: or when they come near to the altar to minister, to burn offering made by fire unto the Lord: so

they shall wash their hands and their feet, that they die not," he would have seen it in the light of a solemn command of God, the penalty of the violation of which was death. Matthew Henry remarks as follows, upon this command to the priests: "Though they washed themselves ever so clean at their own houses, that would not serve, they must wash at the laver; because that was appointed for washing." Here then we have feetwashing not as a "real service," but as expressive of a moral cleansing. And such no doubt was the meaning of the act of Jesus when he washed his disciples' feet.

2. "The washing of feet indicates a duty which cannot consist in ceremony," continues our author. We who practice feetwashing as a Christian duty, do not regard it as a mere ceremony. We regard it as a command of Christ, designed by him to promote the growth of the grace of humility, and thereby promote our happiness. It is both a sign and means of grace. We do not believe that any of the actions or performances in the Christian system are mere ceremonies. They are all designed by their author, and calculated in their nature if properly observed, to have a beneficial effect upon the moral nature of man. We may say of baptism what our author says of feet washing, baptism "indicates a duty which cannot consist in ceremony"—it is the renouncing of sin and our allegiance to Satan, and our confessing Christ to be our Lord & Master, and an implied promise to live a life in accordance with his teaching and example. But still the act must be performed—the body must be baptized. He says in relation to the disciples, "Their views of the nature of the kingdom of God were until then, altogether too earthly. They proved plainly, that they yet nourished too much pride and immoderate self-love

—the very reverse of those amiable traits of christian character, *humility* and *love*, of which the scriptures so often speak. To heal them from the spirit of self-aggrandizement, and at the same time to give them an example of that duty, to serve one another in humility and love, Jesus undertook this lowest and in no wise pleasant service." And we would ask, Is there not the same tendency in human nature now towards pride and self-aggrandizement that there was in the time of the apostles? We think there is. Or are we by nature better than the apostles were? Not any, we presume. If, therefore, they needed footwashing to humble them, we yet need it.

Our author refers to cleaning shoes as the work of servants and says, "But suppose if we cleaned our shoes or boots always ourselves, only once or twice in a year we would come together to do it one to the other; yet, before we would go to the appointed place, we would clean our boots or shoes at home, and put on overshoes over them. Suppose farther that at the place of meeting we would take off the overshoes, and begin one to the other to clean the shoes or boots, though they had been cleaned at home already,—would that not be foolishness and nonsense? Just so foolish however it is if we meet once or twice in a year and wash feet, which are already clean." We have seen that the Jewish priests were required to wash their feet and their hands when they came near to the altar to minister. This washing was to be performed whether their hands and feet were clean or unclean. And was it "foolishness and nonsense" for them to obey God's command, and wash their hands and feet if they were already clean? Eating was designed to allay hunger & promote life. And

is it "foolishness and nonsense" for Christians to eat at the Lord's table when they are not hungry? Who that properly reverences God and his commandments would answer these questions in the affirmative? Our author does not seem to appreciate the connection between the positive commands of God and their moral effects, or between physical actions when commanded by God and their spiritual import. Before the institution of Christianity, certain physical actions were performed, to promote the comfort and health of man's physical organization. Such as eating, washing, and bathing. Some such physical actions were adopted by Christ into his system, and made subservient to the health, the purity, and the comfort of man's moral nature. Hence we have the physical actions of eating the Lord's supper, of baptizing, and of washing feet, &c. But we must understand the spiritual design of these actions, and use them as means of grace to promote our spiritual life.

3. Our author declares farther that "The external footwashing is not to be observed, because the apostles and primitive Christians have not done it." And how does he know that the apostles never did it. They nowhere in all their writings declare that they did not practice it. Does he infer that they did not practice it because the history of their transactions contains no account of them doing it? We cannot expect in any history a minute detail of every occurrence. If we infer from the silence of sacred history that the apostles never washed one another's feet, for the same reason we must believe, that they never used the Lord's prayer, and that they never baptized "in the name of the Father, and of the Son, and of the Holy Ghost," both of which they were com-

manded to do. See Matt. 6 : 9—13, and 28 : 19. Is our author prepared to receive the conclusions drawn from such premises? We presume not. Such premises then are unsound, and the mere silence of gospel history upon the subject, is not sufficient evidence to justify us in the conclusion that the apostles never practiced footwashing. Paul's allusion to it in 1 Tim. 5 : 10, shows plainly that saints did wash one another's feet.

As it regards its observance by primitive Christians, we are informed by Bingham, Coleman, Cave, Arnold and other writers on ancient Christianity, that there were those among the primitive Christians who regarded footwashing as a command of Christ, and accordingly practised it literally.

4. "Finally and above all" continues our author, "is Footwashing not to be observed, because the external observance of this ceremony would be a perversion of the command of our Savior, a transformation of a useful service and a holy duty into a mere ceremony. Just as it would be a perversion of the words of Christ," If thy hand offend thee, cut it off;" if we were to say to the covetous for example, because he loves money and likes to handle it, that he must do this literally." We have already said that we do not regard it as a mere ceremony. We believe that if it is properly performed, it is calculated to promote love and humility among the children of God. It will then have the design that Jesus intended, namely, to make those who practice it happy.

Our author says to practice footwashing literally would be a perversion of Christ's command concerning footwashing, as to cut, off the hand literally, would be a perversion of the command "If thy hand offend thee cut it off." It is evident we think that Jesus did

not intend the hand literally to be cut off. But is it as evident that he did not intend the disciples to wash one another's feet literally? It certainly is not.

But let us see. Said Jesus to his disciples, "Ye ought also to wash one another's feet." Now had he said or done nothing further to explain his meaning, those much inclined to spiritualize the sayings and doings of Christ, might with some apparent plausibility, reason that as it looked somewhat unlikely that the disciples should wash one another's feet literally, he must have meant that they should do it figuratively or spiritually. That is, they must be willing to serve one another in whatever way they could, and in that way they would fulfill the command of Christ. But the action of Christ in connection with his command, precludes the possibility of putting upon his command only a figurative or spiritual meaning. After he had washed their feet, he said to his disciples, "I have given you an example, that ye should do as I have done to you. Now the command was before them in a way that they could not misunderstand it. What did Christ do to the disciples? He literally washed their feet. Then they must literally wash one another's feet or they could not follow his example. They might clean shoes or boots, and perform other service of that nature, which they no doubt would do if necessity required, but this would not be doing to one another what Christ did to them. Whatever else they did, they must wash one another's feet to follow Christ's example.

Now we shall look at the other command referred to by our author namely, this "if thy hand offend thee, cut it off." Had Christ in the presence of his disciples, taken a sharp tool and laid one

of his hands on a block and severed it from his arm, and then said to them, "If thy hand offend thee cut it off as I have done mine, then would we have understood him to mean that the offending hand was to be literally cut off. And obedience to the command, would then have required this. But in the absence of such an example, we are to understand the command to cut off the hand, in a figurative sense, as we understand the term *crucified* in the text, "they that are Christ's have crucified the flesh." But the command to wash one another's feet, which Christ gave with his example, requires a literal observance of foot washing to fulfill it.

Our author warns us against confining obedience toward God and Christianity to ceremonies and formalities. There is danger of this, and the warning should be heeded. There is likewise a danger in having a partiality to the commands of Christ, obeying those that are popular, but declining to obey those that are not so popular. But the spirit of gospel obedience, has supreme regard to the will of God as revealed through Christ, and is not concerned about the question, "Have any of the rulers or the Pharisees believed on him?" John 7 : 48. He likewise "considers that washing feet once or twice a year is not so difficult, as to deny ourselves, in order to assist others" &c. If it is not difficult to perform, the more easily can it be done, and the less excusable are those that do not do it. As it regards assisting others, in obeying the command of Christ requiring us to wash one another's feet, we imitate the servant-like character of Jesus who set us the example, and like him we desire to serve God and humanity.

Let us remember that we can only live a divine life "by every word that

proceeds out of the mouth of God." "The words that I speak unto you," (and they comprised what he said concerning footwashing) said Jesus, "are spirit, and they are life." John 6 : 63. Then by obeying the living words of Christ from the heart, Rom. 6 : 17, we shall "be strengthened with might by his Spirit in the inner man," Eph. 3 : 16, and thus be enabled to live as it is God's will we should, "holy and without blame before him in love." Eph. 1 : 4.

Queries.

1. Concerning sisters praying in public.

Dear brethren in the Lord : There has been a question raised among some of the brethren, whether it is right for a sister to pray aloud in prayer meeting? Please give us your views in the Visitor.

J. B.

Answer.—The apostle Paul says, "Every woman that prayeth or prophesieth with her head uncovered dishonoreth her head." 2 Cor. 11 : 5. He here evidently recognized the fact that sisters did pray in the assemblies of the saints, and we think it is right that they should do so.

2. About hating father, mother &c.

Dear editors of the Visitor : Will you please give us through the Visitor an explanation of Luke 14 : 26, where the Savior says, "If any man come to me, and hate not his father and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple."

R. S.

Answer.—When we love two objects or persons, but love the one more than we love the other, in the language of

Scripture we are said to hate the one to which we have the less love. That is, we comparatively hate it. The love we have to one is so small in comparison to what we have to the other, that it is called hatred. In Gen. 29 : 30, it is said that Jacob loved Rachel more than he loved Leah. In v. 31, it is said that he hated Leah. Other instances of the kind might be cited.

Paul says, Eph. 5 : 33. Let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband." Now to really hate those relations referred to by the Savior, would be to violate the precept here given by the apostle Paul. But all scriptures must harmonize. And the view we have given of the text under consideration, will contradict no other text.

Another view of the Savior's words may be taken, which will likewise accord with the general tenor of the gospel. It is this: Christ would teach us that our love to him and his cause must be so pure, and our hatred to evil so decided and universal, that we must hate evil, even in a father, or mother, or wife, or even in ourselves. From this view of the text, we may have love and hatred towards the same object; loving that in it which is good, and hating what is evil.

3. Concerning the manner of receiving excommunicated persons.

Br. Editors: I have been asked by several persons, who feel desirous to know, how we receive members into the church who have been excommunicated, without baptizing them again, believing as we do, that baptism is the door into the church. Please answer this through the Visitor.

Yours in the bonds of love,

W. C. M

Answer.—Baptism is not called in scripture the door into the church. Christ is called the door. "I am the door: by me if any man enter in, he shall be saved, and shall go in and out; and find pasture." John 10 : 9. Baptism is connected with regeneration. And when it has been properly administered, we have no warrant in scripture for performing it the second time.

4. Concerning the receiving into the church a woman whose husband had left her.

Beloved brother Editors: I will try by the help of the Lord to propose a question for you to answer. Suppose a woman would marry a husband and live with him five or six years peaceably and the husband would then take a notion to leave the wife, and would leave her without any cause whatever, while the wife would follow him begging and pleading with him to stay with her, but he would not. She would then remain alone for three or four years, trying every means she could, to find out whether he was living, but could hear no account of him. She would then marry another man and live with him five or six years, still hearing nothing of her first husband. They now both make application to be received into the church. Would the brethren be justified in receiving them under such circumstances?

Answer.—The following query (54) on the minutes of the last annual meeting, is similar to the above, & we give it with the answer for the satisfaction of the brethren who may have such a case to dispose of.

"In case a woman has a husband and has lived with him in matrimony for a year or longer, and then the husband departs and leaves his wife, nothing being heard of him for four or five years, and said wife then marries a second hus-

band, nothing being still heard of her former husband. Years pass on, say twenty five or six, she living with the second husband all this time and having children with him, and nothing is still heard of her first husband. Now, the said husband and wife make application to be received into the church. How shall we proceed in such a case?"

"Answer.—We think they might be received, if the church feels satisfied the first husband is not living."

5. Concerning the taking of queries to the annual meeting.

Dear Brethren: Is it right for a brother to go to the Yearly Meeting and hand in queries in the name of another brother, without the knowledge or consent of the brother whose name should be to them.

J. S.

Answer.—Queries should, as a general rule, be presented to the church in which they originate, and then be sent by that church to the Annual Meeting.

C O R R E S P O N D E N C E .

FROM BR. GARBER OF ILLINOIS.

Haldane, Ogle Co. Ills.

April 15 th 1859.

Much beloved brethren and editors of the Gospel Visitor: Seeing your note in the Visitor in reference to the money we had to pay for preaching the gospel—the law of love, justice, mercy and truth, I will say that some of the brethren in Tennessee have offered to pay some of the amount. Two have offered to as much as twenty five dollars each. Others are not willing to pay much, if any. I have written to them not to receive any, but what is given freely out of love to God and the truth. The

amount some have offered to pay was more than I want any one to pay if I can help it. Tennessee is a hard country to make money in, and many of the brethren have not much to spare. And so it is with us. I spend almost more than I can afford in traveling. Last year we spent a little over four hundred dollars out of our own funds, besides some fifty or sixty dollars given to us by our dear brethren on our journey. I will therefore say, if any of our brethren feel to give a mite towards the liquidation of that unjust debt, out of love to God and the truth, it will be received in love.

You may therefore use your pleasure in publishing this or something else in the Visitor. And if this does not reach you too late for the May No. you can insert it, and by the time of the annual meeting the brethren can think about it, and then act in reference to the matter as they think best.

I would also inform you that you made a mistake concerning the text I preached from in Tennessee which caused the difficulty. It was Isaiah 58 : 6, and not Isaiah 48, as you have it. Please correct it.

Yours in Christian love,

S. GARBER.

(We are sorry this was not received in time for the May No. Although it will be inserted in the June No. we hope that a considerable number of the brethren will still see it before the annual meeting. We also hope there will be a willingness on the part of the brethren to contribute something to br. Garber. Eds.)

Editorial.

THE JANUARY NO. OF THE PRESENT VOLUME.

When we sent out the January No. subscriptions were still coming in, and hoping that our old subscribers would generally continue, we sent them the January No. with the request that those that would not wish to continue the Visitor, would return the first No. This request in but few instances was complied with; and, consequently, the Jan-

uary No. was so nearly exhausted that we found it impossible to supply those of our subscribers who failed to get their January No. and have sent for another. But desiring to accommodate our subscribers even at considerable sacrifice, we have concluded to incur the expense, (which will be considerable) of printing another edition of the January No. If therefore those who failed to get their first No., and have requested another, will have a little patience, they shall be supplied. And if there are others among our subscribers who failed to get the first No. or any other No. already published, and wish to have their volume complete, by being informed of the case, we shall be happy to supply them likewise.

THE GERMAN VISITOR.

We have time and again informed our readers of the small number of subscribers we have to the German Visitor. We feel compelled to refer to the subject again, although it is not pleasant for us to do so. There are but about two hundred and fifty subscribers to the German Visitor. This is very discouraging indeed to the editors. This number of subscribers will not pay all the expenses incurred by the publishing of the work, apart from the editorial labors. For these there is no remuneration. The work cannot be continued beyond the present volume unless it receives more patronage. The thought of discontinuing the work is very unpleasant to us, but if there is not more interest felt in it by our brethren, we are fearful it must be done. The German population of the brotherhood does not take the interest in the work that we would like to see. We therefore appeal to the readers of the English Visitor, who can read the German language.

The price of the English and German Visitor together, is but one dollar and twenty five cents. Will you not then encourage the German Visitor by subscribing for it, & take both the English & German as the terms are low? There is a small number of German members who feel an interest in the German Visitor, and for their sake we continue

it. The German language should be encouraged among us and a periodical in the German language among us, as a medium for circulating the truth, is not only desirable, but is certainly much needed. Brethren, please consider this matter prayerfully, and we shall hope for a favourable reply.

OBITUARY.

Died in the Monrovia church, Frederick co. Md. April 27, br. JAMES NAYLOR, aged, 62 years, 5 months and 2 days. With this obituary we received an interesting account of br. Naylor's death, with a practical improvement of the same. For want of room we could not insert the letter in the present No. We will insert it in the next.

Died in Benton co. Iowa April 12---LONG, infant son of brother Samuel and sister Mary Long, formerly from Knox co. O. Age 3 years 7 months and 2 days. Funeral text Luke 18: 16, 17.

Died in Lost Creek church, Juniata co. Pa. of Typhoid fever Brother SAMUEL BESHOAR, aged 39 years, 8 months and 26 days, leaving a widow and 7 children to mourn their loss. Funeral text, Rev. 14: 13.

Died in the same church in October last Brother JOHN SMITH, jun. upwards of 20 years old, leaving a young widow to mourn her loss. Funeral preached by brother W. Kaufman.

Died in same church of consumption Brother ISAAC GRAYBILL, aged 25 years. He had joined with the United Brethren, but soon after becoming dissatisfied with their proceedings in regard to the commandments of the Lord, he was received in our church, and remained a faithful brother till death. Funeral preached by br. Solomon Seeber.

Died at Brownsville, Washington county, Maryland, on the 13th of April 1859 Sister ELIZABETH BROWN aged 84 years 8 months and 23 days. She was the widow of John Brown, who died many years since. This sister had always been an admirer and advocate of the doctrines which the brethren profess to be governed by. It may be said of her that she occupied the same relation to the church that good old Cornelius did previous to his Baptism by Peter. But about four years ago she seemed like him to have been influenced by some heavenly visitant to send for one of God's servants in the middle of the week to baptize her which was accordingly done in compliance with her request. Although she had been feeble in health for many years, she endured the fatigue incident to her Baptism with remarkable courage and composure. Her funeral services were performed by br. George Bear and myself. Funeral text Rev. 14: 13.

E. S.

Died April 14th 1859 at Sir John's Run. Morgan co. Va. Sister HARRIET THRASHER aged about 61 years. She was the widow of Dr Thrasher who died some years since in Morrisons cove Pa. This sister's death was very sudden

having just eaten her mornings meal, walked out in the garden and remaining rather long she was looked for and found dead. It can be said of her that she was not taken unawares. She had long since covenanted with her God to serve him, and faithfully did she adhere to her covenant promises. Though often inconveniently situated as regards distance from an organized church of the brethren, she rarely ever failed to attend the regular communion meeting of our church, & when at all convenient would attend our ordinary meetings. Her attachments to the church of her choice were more than ordinarily strong. And can best be described by the language of Ruth of old. "Thy people shall be my people, Thy God shall be my God. Where thou diest I will die. And there will I be buried." Such were her desires during life, and those desires were carried out to the letter by her affectionate children. Although she died some fifty miles distant she was brought to Brownsville for interment. Funeral services were performed by br. George Bear and the writer of this notice. Text 1 Cor. 15 : 55.

Fell asleep in Jesus, near Dayton Montgomery co. Ohio. April 18th of Typhoid fever sister ELIZABETH MURRAY, consort of br. David Murray, age 27 years 3 months and 23 days. She left a husband, 3 of her own children and others of her husband to mourn their loss. She was a daughter of Abraham Groff formerly of Pennsylvania Cumberland co. Funeral services by br. D. Noffsinger. D. Bowman and others. Text Rev. 3 : 21. with contexts.

Died in Yellow Creek church, Bedford co. Pa. on the 24th of April, 1859, br. RINEHARD REPLOGLE, aged, 62 years 5 months. He was afflicted with a dyspeptic disease for upwards of thirty years; in addition to this he contracted a severe cold, was confined to his bed on the first inst. after much suffering, which he bore with christian fortitude, he closed his earthly career on the above mentioned day, leaving a disconsolate, and at present much afflicted widow. 7 children, and numerous friends to mourn their loss. His funeral, on the following day, was attended by a large concourse of people. Text John 5 : 24—29.

In him the church has, truly, lost a pillar, a faithful member and a father in Israel; the world a benevolent friend; but we hope their loss is his infinite gain. He was a member of this church for about 33 years, and a Deacon for about 31 years. It is somewhat remarkable that when his daughter died, Sept. 4th last, noticed in the last Vol. of G. V. page, 352. She a short time before her death, brightening up with hope, caught his hand with her two hands, said "*Soon I will go to eternity, and before long you will follow me too, PAPA; and oh how glorious it will be, when we can be with our Savior there!*" "*Blessed are the dead that die in the Lord.*" &c.

The following lines are requested to be inserted after this notice as the imagined language of the deceased.

I have closed my earthly mission,
Ended all my pilgrim's days,
Hope has changed in glad fruition,
Faith to sight, and pray'r to praise.
Cease to mourn, my dear companion
Much afflicted at this time,

Soon, again we'll meet in heaven,
There in endless bliss to join.

Cease to mourn, my sons and daughters,
Here my trials had been great,
Trust in God, keep his commandments,
Soon we'll meet with Christ our head.

Cease to mourn my dear relations,
Christ has died for all of us,
Soon ye all shall see salvation,
Smile in happiness and bliss.

Died in the Conemaugh congregation March 16th 1859 sister RACHEL BYERS, wife of Wm. Byers, aged 37 years 20 days, leaving a fond husband and 6 children to mourn their loss.

Brother Wm. Byers wishes the above inserted in the Visitor. JOSIAH GOCHNOUR.

Dear brethren. With sincere sympathy I send this to you informing you of the melancholy scene that transpired in our immediate neighbourhood (Logan, Hocking co. O.) in the family of br. Isaac and sister Mary Rutter. Nearly the whole family were sick with typhoid fever, of which two children died, namely

Jan. 20, 1859 AMOS RUTTER, aged 18 y. 7m and 28 days.

Feb 1, 1859 MARY JANE RUTTER, aged 8 years 6 months. Funeral text 1 Thess. 4 : 13—18. by br. J. Hunsaker and J. Henricks.

Died in Adeline, Ogle co. Ills. April 29th ELLWOOD N WHITE, infant and only child of E S White, M. D. and Sarah N White, eldest daughter of Jacob Newman, Esq. of Washington co. Md. The child's age was only 6 weeks.

Fell asleep in the triumph of a living faith March 24th brother PETER MILLER, of Washington co. Pa. aged about 51 years. His disease was of a chronic nature, and at times quite painful, yet he bore it with christian fortitude and resignation.

When first it became apparent to him, that his life was near its close, it caused an intensity of feeling, on account of three interesting little sons, which would in case of his demise be left orphans (his wife being dead also) in this cold and unfeeling world, but he was finally able to give them over into the care of him, who tempereth the wind to the shorn lamb, and who has promised to be a father to the fatherless &c.

A few days before his death he manifested a desire "to depart and be with Christ which is far better." Funeral service by br. J. Wise from 2 Cor, 5 chap. 1 verse.

How blest the Christian when he dies,
As holy writ will prove,
His disembodied spirit flies,
To blissful climes above.
He joins that holy happy band,
Who long ago have gone,
To dwell in Canaan's peaceful land,
Where sorrows never come.

The christian then is free from pain,
From sin and misery,
Our loss to him is endless gain,
For Jesus he shall see.
Then why the summons should he fear,
Or let it terrors bring,
Since Jesus is his Savior dear,
His prophet, priest and king.

L... T...

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Prospectus

OF

The Gospel Visitor,

FOR THE YEAR 1859, VOL. IX.

Eight yearshave nearly passed awaysince the Gospel Visitor was commenced. The approvals it has received from many of its readers are encouraging commendations of its usefulness. The Editors therefore propose with Divine Permission, to publish another volume. Our increased experience, with a determination to make the Gospel Visitor useful, and a hope of Heaven's blessings upon our labors, encourages us to expect that the next volume will atleast be as interesting and valuable as any previously one, and we shall labor to mske it more so.

The object of the work will be the same as it has heretofore been, namely. the advocacy of the doctrines and practices of a pure Christianity, as it came from the inspired lips of Christ and the Apostles.

It is impossible for works of this kind to prosper, without the constant exertion of their friends in obtaining subscription. Will the friends then of our enterprise make an effort to extend the circulation of the Visitor that its influence may be enlarged. Let it be remembered that it is the only paper devoted to that form of Christianity which we as a community of professing Christians believe an-

swers to its original character. Will not then our dear brethren, and sisters too, aid us in a cause which we cannot but think is good, and which we think deserves their approbation.

We hope the German Visitor will not be forgotten. We need for it a large addition of new subscribers, and we believe they can be obtained by our brethren and sisters making a little exertion.

Each number of the English Gospel Visitor will contain 32 yages double columns, and the German. 16 pages, neatly printed on good paper. put up in printed covers, and mailed to subscribers regularly about the first of each month. Twelve numbers of the English will make nearly 400 pages, and the German about ono half of that number.

TERMS.

Single copy of the English, one year,		
in advance,	-	\$1,00
Six copies	-	5,00
Thirteen copies	-	10,00
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Seven copies to one address	-	3,00
Thirteen	-	5,00

And at the same rate for any number over thirteen.

All persons to whom this PROSPECTUS is sent, are requested to act as Agent in procuring subscribers. Should any who receive this, not feel inclined, or not be able to act, they will please to hand it to some one who may feel to make some effort for the advancement of the work. Any person can act as his own agent by sending us his name with a dollar in current funds. Remittances by mail, if properly directed, at our risk.

☞ In ordering the Gospel Visitor, write the name of the person, Post Office, County, and State, IN A PLAIN HAND.

☞ We again ask our friends to make some exertion for the Gospel Visitor. and send ns as many names as possible, by the first of December.

All communications to the Gospel Visitor, whether on business of the paper or for publication, should be addressed to the Editors of the Gospel Visitor, Columbiana, Columbiana County Ohio.

HENRY KURTZ.
JAMES QUINTER.

Columbiana, Columbiana Co. O.
September 28th 1858.

Der Evangelische Besuch.

Wir haben im englischen Visitor abermal uns beklagen müssen über die geringe Zahl unserer deutschen Freunde des Deutschen. Wir haben aber aus Vorsehen die Zahl zu gering angegeben. In der Januar-Nro. waren die Namen auf 124, im Februar auf 256, im März aber auf 15 mehr, und also 271 gestiegen, und seither sind noch etliche mehr hinzugekommen, deren Namen auch noch angezeigt werden sollen. Aber immer ist die Zahl noch weit zurück von dem Punkt, wo wir hoffen dürfen, daß das Blatt seine eigene Unkosten zu bestreiten vermag. Diß ist so entmutigend, daß wir nicht daran denken können, das deutsche Werk länger fortzusetzen als bis zum Schluß dieses Bandes, es sey denn, daß sich zwischen nun und dann die Zahl der Unterstützer so vermehrt, daß wir mit mehr Freude es fortsetzen können.

Wir denken nicht gerne daran, das deutsche Werk aufzugeben, da wir befürchten, es sey der letzte Versuch, der gemacht wird, um das Deutsche in unserer Gemeinschaft zu erhalten. Das einzige Mittel, das noch einigen Erfolg versprechen möchte, ist nach unserm Bedünken dieses, an unsere Leser des Englischen Visitors zu appelliren, welche noch deutsch lesen können, oder wenigstens deutsche Leser in der Nähe haben.

Der Preis des Englischen und Deutschen Visitors zusammen, ist nur Ein Thaler fünf und zwanzig Cents des Jahrs. Wir sind überzeugt, daß mehr als die Hälfte unserer englischen Leser die Deutsche Sprache verstehen und lesen können. Würden nun diese oder eine Mehrheit derselben auch den deutschen Besuch unterstützen, und so für beide, den Englischen und Deutschen Visitor unterschreiben, da der Preis so gering ist, so wäre der Evangelische Besuch in seinem Bestehen sicher gestellt, und die Herausgeber würden mit neuem Muth an die Arbeit gehen, auch dieses Blatt so nützlich und erbaulich zu machen, als es möglich ist bei seinem so beschränkten Raum. Um der kleinen Anzahl willen von Freunden des Deutschen und der Evangelischen Wahrheit, die den Besuch gerne lesen, und den Englischen Visitor nicht lesen können, haben wir den Besuch bisher fortgesetzt unter großen Opfern; aber wir können es nicht länger

thun, ohne daß auch unsere Brüder an dem Opfer mehr Theil nehmen. Die deutsche Sprache sollte unter uns aufrecht erhalten werden, und ein deutsches Blatt zur Ausbreitung der Wahrheit, wie wir sie aus Gottes Wort schöpfen, ist nicht nur wünschenswerth, sondern scheint höchst nöthig zu seyn. Brüder, ja ihr lieben Brüder und Schwestern alle, bedenket die Sache ernsthaft und mit Gebet zum Herrn, der befohlen hat, das Evangelium allen Völkern zu verkündigen, und dann dürfen wir hoffen auf einen günstigen Erfolg.

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which we published in the October & November No's. last, has also been printed separately for more extensive distribution, which we will send, free of postage, at the rate of 20 copies for \$1.00. Orders to be accompanied by the cash. Direct to

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A MONTHLY PUBLICATION

PUBLISHED

BY HENRY KURTZ & JAMES QUINTER.

VOL. IX.

JULY 1859.

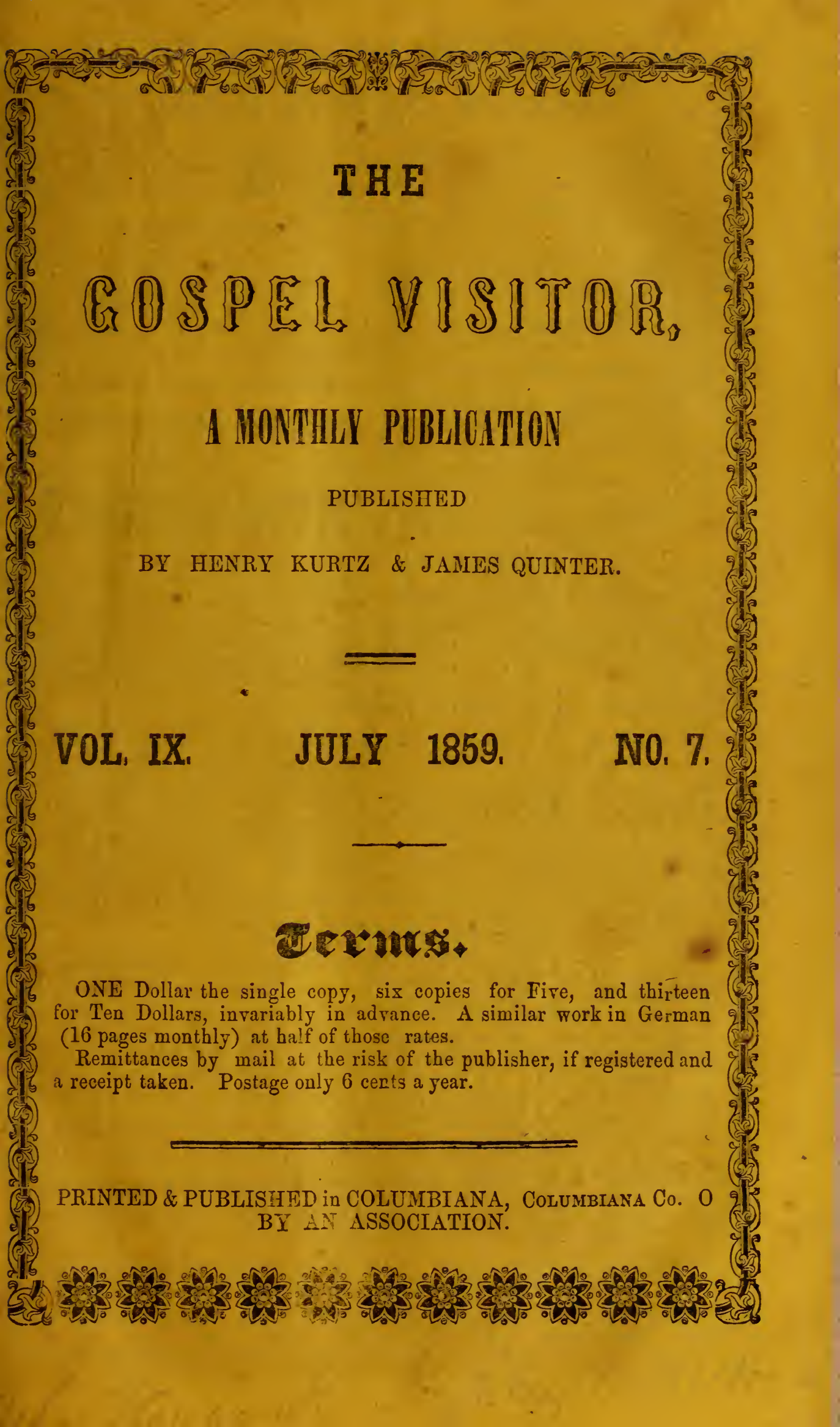
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ADVERTISEMENTS.

A limited number of Advertisements not inconsistent with the character and design of the Gospel-Visitor, will be inserted on the cover. The circulation of the Gospel-Visitor extends from the Atlantic to the Pacific Ocean, and thus affords a valuable medium for advertising.

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Columbiana, O.

NOTICE!

Our friends, who have ordered Hymnbooks, will please to have a little patience, inasmuch as our stock was rather unexpectedly exhausted, but we shall ere long have a fresh supply ready.

THE GOSPEL-VISITOR.

VOL. IX.

July 1859.

NO. 7.

For the Visitor.

A SERIES OF MEETINGS.

The propriety of holding a series of meetings in succession in the same place by the brethren for the purpose of preaching the pure Gospel, considered.

At the last yearly meeting of the brethren, held at Bachelor's Run Church, Carroll Co. Ind. May 22-26, 1858, this question came up for consideration under two different forms. (See queries 31 and 50;) and it was considered by the brethren not to be contrary to the gospel. And the result of such meetings in churches where it has been fairly tried, has proved so very satisfactorily, even beyond the most sanguine expectations of the brethren. And as there are still some of our churches (and some individual members in the different churches) violently opposing such an effort to be made among them, I propose in this communication to consider the christian propriety of holding such meetings.

The opposition to preaching the gospel thus is certainly not based upon the word of God, nor the practice of the apostles, for this would virtually deny the plain recorded word of the Lord. In Acts 19: 8, I read, "and he" (Paul) "went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God." Here at Ephesus, Paul as a faithful ambassador for Christ, found it necessary to persuade men concerning the kingdom of God, for the space of three months. This truly was a protracted effort on the part of Paul. But I doubt not, if Paul were

among us he would find some of the same characters we read in the 9th v. "But when divers were hardened, and believed not, but spake evil of that way before the multitude," then it was that "he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus." (10) "And this continued by the space of two years, so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks."

Brethren, I contend that the reasons for such an effort to be made by the brethren now, are greater than they were in the days of Paul. If Paul convinced the Jew that Jesus is the Christ, and the Greek that the philosophy of Aristotle, Plato, and others cannot save their souls, he gained his point. But in our age of the Christian Church, where the numerous sects have confessed Christ to be the Son of God, and have so perverted the gospel by adulterating it with human opinions and traditions of men; and as the prophet says, "They have healed the hurt of the daughter of my people slightly, saying, peace, peace, where there is no peace," it seems to require more effort to get people right, than in Paul's time. Such profess the gospel, and at the same time deny it. Professing Christ to be a teacher come from God, and yet deny his teaching, and who are making every effort to spread their anti-scriptural doctrines, and to captivate the minds of thousands of our unthinking fellow creatures.

As a specimen, I will here repeat what I read a few days ago in one of their so called religious papers. The writer

speaking of the commission says, "The Lord said, go and disciple all nations by baptism, teaching, and confirming them &c."

Brethren, can there be a grosser pervariation of the word of the Lord than this? While thousands of our fellow creatures who do not read the scriptures as carefully as they ought, receive it, and accept it, as the word of the Lord, and teach the same to their children, simply because their minister said it, and with them it becomes almost immortal. I am inclined to the opinion, that St. Paul could more readily convince the Jew that Jesus was the Christ; or the Greek that Plato's philosophy would not save them; than we can convince such deluded persons that they are deceived. And hence the necessity for a decided effort on the part of the brethren to preach the whole truth.

I will offer in testimony a few more scriptures to prove that preaching the gospel for days at one time and place to be apostolic. In the 20th. chap. of Acts, we read that Paul came to them at "Troas," "where he abode seven days, and on the first day of the week they came together to break bread," where we find him preaching the whole night. (I guess some of us would tell Paul he preached too much or too long.) In the 51st v. we read what Paul rehearsed to the Elders of the church at Ephesus. "Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears? Heb. 3: 13. He says, exhort one another daily, while it is called to-day &c." Let those few of the many scripture testimonies suffice to prove my position to be scriptural, and apostolic.

I will now examine the objections brought against such an effort being made by the brethren. Which as far as

I have learned them are, first, "A new thing in the church. Secondly, "A fear of the introduction of a mourner's bench." And thirdly, it is alleged that persons are hurried into the church without duly considering the matter, and so become a trouble to, and a stumbling block in, the church."

First. "A new thing in the church." I maintain the contrary. I contend that the brethren never had a fixed law how to hold meetings, whether to preach at 10 A. M., at 2 or 7 P. M., or at all the periods named in the same day. I contend further, that our faithful brethren always done all the good they could, and preached as much as their circumstances would admit of.

For instance, the church in which I had my spiritual birth, at one time in my recollection, held meeting in the brethren's dwelling houses once in two weeks, making the round in fourteen weeks giving each neighborhood less than four meetings in one year. This being the best they could do. After awhile the Lord so blessed their labours, and their circumstances improved so that they could do more. They saw it would be good to build a house to preach the gospel in every two weeks to the same people, in place of once in fourteen weeks, they did so, and in the interval preached in the outskirts of the congregation as much as possible. The Lord blessed their labours more; the more they preached, the greater the blessing. They built another, and again another house to preach in, and sent out more laborers. And they now preach in many places every two weeks, when formerly they only preached once in eight or sixteen weeks, and at some times and places when Brn. visit the church, they have meeting as long as eight or ten days at a time, and the more they preach the gospel, the greater the blessing from the Lord.

I presume the above is the experience of other churches. And here the preaching the gospel as much as in us lies, is no new thing among the brethren.

Secondly. "A fear of introducing a mourner's bench." I need only observe that the design of such meetings oppose such a state of things. The mourner's bench will never be introduced where a pure gospel is preached. And wherever it has been introduced, or any other traditions are observed, is an evidence that an adulterated gospel has been preached. And this only increases the demand on the brethren to use every scriptural means to counteract the innovation. The mourner's bench never was, nor never will be introduced into the true church of Christ.

And thirdly, That persons are hurried into the church &c." This objection is scarcely worthy of notice, as the word of God, the history of the primitive church, with our christian experience, all testify against the truth of it. In (Acts 2 :) we learn that in one day the gospel was preached to three thousand, who gladly received the word and were baptized. Philip preaching at Samaria, baptized the believers forthwith. The Eunuch was immediately baptized upon his declaration of faith in the son of God. Lydia was baptized as soon as she attended to the things spoken by Paul. The Jailor the same hour of the night. And Saul of Tarsus three days after his conviction. And I venture to believe the apostles never once thought that they were making christians too fast, or that they were hurrying them into the church too soon &c.

Mosheim, in his Ecclesiastical History says of the church in the first century. "Nor, in this first century, was the distinction made between christians, of a more or a less perfect order, which took

place afterwards. Whoever acknowledged Christ as the Saviour of mankind, and made a solemn profession of his confidence in him, was immediately baptized and received into the church," This being the apostolic practice. And brethren now preaching the pure gospel in one place till it will be fully understood, and obeyed, will reestablish the old order instead of a new one.

Our christian experience proves, that there is no grace obtained in delaying our duty toward God. Those persons who know the truth, and are content to live in disobedience for months and even years, gain nothing, but lose much. And how often do we hear heart rending regrets from them for the time lost in disobedience. While on the other hand, those "who have before their eyes Jesus Christ evidently set forth, crucified among them," and accept him at once by faith, and render unto him that obedience—his word requires of them, never regret that they came into the church too soon.

The Lord Jesus having committed the preaching of his word to his disciples, it becomes them to preach it earnestly, often, and everywhere; *and to those who receive it in the love of it*, the yielding of their will to serve the Lord will be the work of a moment, and they cannot yield their bodies a living sacrifice to God one moment too soon.

The preaching the pure gospel for days in succession at the same place has almost invariably resulted in a glorious in-gathering for the Lord. In some instances property stolen years past has been restored with interest. Taverns broken up, and the inmates turned to the Lord by faith, repentance and obedience. A band of music was disbanded, and the band wagon converted into a meeting wagon, and the members con-

verted to God. And up to the present time, all prove faithful christians, without any sign of turning back.

This accords with (Acts 19 : 18—20,) "And many that believed, came and confessed and shewed their deeds. Many also of them which used curious arts, brought their books together, and burned them before all men : and they counted the price of them, and found it fifty thousand pieces of silver. So mightily grew the word of God, and prevailed."

I suppose the apostles never thought these were doing too much. I love to see those that believe show their deeds, and abandon all evil.

D. P. S.

Double Pipe Creek, Md.

For the Visitor.

JESUS A KING.

It is certain the prophets had foretold that the Messiah was to be a king. It is also certain that Jesus claimed to be that king. "Thou sayest that I am a king. To this end was I born into the world." When John who came to prepare a people made ready for this new Sovereign, and preached, "Repent for the reign of heaven has come near, (this is a literal translation of Matthew 3 : 2, rendered in our version, "repent for the kingdom of heaven is at hand,") he doubtless referred to those prophecies, and the people must have so understood him. So when Jesus preached, Matthew 4 : 17, saying the same thing; and so when the twelve apostles were sent out to proclaim every where in Israel the same notable words, all who heard them would understand them to mean that the Christ, the Messiah of prophecy, had come, and had set up, or was about to set up his long predicted kingdom.

After John's Ministry had ceased

and he was confined in prison, Jesus proclaimed, Mark 1 : 15. "The time is fulfilled, the kingdom of God is at hand, or literally the kingdom has come, for the greek word *Engiken* is in the perfect, and not the present tense. The time is fulfilled. What time? The answer is plain. That designated by the prophets. The time when the new kingdom should be set up, which should ultimately fill the earth, and which should be given to one like unto the Son of Man. The old dispensation with its rites and ceremonies and complicated types, and deep meaning symbols, was now superseded. "The law and the prophets were until John," said, the Saviour, "but since that time the kingdom of God is proclaimed, and every man presseth into it. From the days of John the Baptist until now the kingdom of Heaven suffereth violence and the violent take it by force. And to the proud self righteous Pharisees and skeptical Sadducees he said, "The publicans and harlots enter into the kingdom of God before you." This could not be, if the kingdom had not already come.

That the Jews were actually expecting this kingdom, is evident from the song of Zacharias, from the happy exclamation of good old Simeon, and from the confidence with which Anna the aged prophetess spake of the child Jesus to all those who looked for redemption in Jerusalem. Luke 1 : 67, and 2 : 25, 36. So also we read that Joseph of Arimathea, a good man and just, and one of the Sanhedrim, was of those who waited for the kingdom of God. And the two disciples that walked towards Emmaus talking so sadly of his death, declared that they had trusted that it was he who should have redeemed Israel. May we not then consider thus much as settled : 1st, that the prophets,

and especially Daniel, had foretold the setting up of the Christian institution as the kingdom of God. 2ndly that the Jews were looking for, and expecting it when Jesus came. And 3rdly that John first, and Jesus afterwards, declared that the organization which Christ was about to establish, and did establish, was this kingdom.

If you will now turn to the prophecy in Daniel 11: 44, you will see that this kingdom thus established was to be a perpetual kingdom, and that it was at length to destroy all other kingdoms and to fill the whole earth. Yet it was not to be set up like other kingdoms by the instrumentality of men. The stone that became a great mountain & filled the whole earth, was cut out without hands. It was God's work. So Christ said his kingdom was not of this world. His servants did not fight—it had no human sovereign—it owned no human laws.

God set up the kingdom, and Christ the everliving, was to be its king forever, for the prophet mentions as two characteristics of this kingdom, that it should never be destroyed and the dominion should not be left to other people. Christ in his kingdom reigns alone, and reigns for ever. He will not give his honor to another, and if we find any kingdom called by his name, which he did not establish, and which is ruled by other lords, or other laws than his, we may be sure that it is falsely named, for in Christ's kingdom, Christ alone is king.

You see, therefore, that we have already, at least two signs or marks by which to recognize this kingdom when we find it, namely, it began with Christ, and was established by him. And in it he is not only the supreme, but the only Lord and king. Its subjects or members are such and only such as he

has designated. Its laws are such and only such as he has enacted. Its officers are such, and only such as he has appointed. Its ordinances are such, and only such as he has instituted. And unless the Scriptures are unintelligible on the very subject which of all others we would expect them to be plain, we can have no serious difficulty in finding out what the constitution of his kingdom is. Let us take the New Testament therefore and examine for ourselves. And first, let us examine such passages as designate the nature of this kingdom. Christ says, John 18: 36 when Pilate was questioning him concerning the accusation which the Jews had made against him, "my kingdom is not of this world. It was in the world, but not of the world. He had no earthly throne, he wore no jeweled Crown, he held no regal sceptre, he claimed no worldly power. No marshaled armies fought at his command, nor was he in any respect a worldly king. And yet he was a king. For to this end he was born, and for this very object he came into the world.

The subjects of his kingdom are those that believe and obey the truth. "Every one that is of the truth heareth my voice," said Jesus.

E. A. E.

THE SIGNIFICATION OF THE FEETWASHING OF CHRIST.

Translated from the (German) *Sendbote des Evangeliums*.

Through the entire holy Scriptures we find not only symbolical *sayings*, or as they are commonly called, parables, but also symbolical *actions*. When the Savior entered Jerusalem on an ass, and the people hailed him as its king, spread their garments in the way, and

strewed branches from the palm trees, the Pharisees said among themselves: "Perceive ye how ye prevail nothing; behold! the world is gone after him." They took the matter, as it appeared outwardly, as if Jesus was going at once to be the ruler of the land. But this was not his intention; he merely represented outwardly that spiritual Kingdom, the kingdom of peace, which he was to establish in the hearts. Just so was the cursing of the unfruitful figtree a symbolical act. Matt. 21 : 19. Who would accuse the meek Savior of anger, or even displeasure toward the innocent tree? Not that the tree was an object of his displeasure, but that unbelieving, hardened nation, which notwithstanding all the culture applied by him, the faithful husbandman, would not bring forth fruits meet for repentance. He was displeased with the blind leaders of the people above all, the Pharisees, and the dreadful woe he pronounced shortly afterwards in *words* on them, (Matt- 23.) he sets forth here, to prepare his disciples for the same, in a deed. The withering of the figtree should be to the disciples at the same time a sign and testimony, that the threat against Jerusalem; "Behold! your house is left unto you desolate," (Matt. 23 : 38) should surely be fulfilled.

That in the same manner the washing of feet, which the Savior performed on his disciples, was a symbolical act, cannot be doubted at all. The outward act and benefit brought about thereby, namely their feet being made clean, was indeed of little consequence to the disciples; it was a service, which any one of them might have performed to his fellow-disciples. On the other hand the spiritual benefit, which the Savior wanted to symbolize by the outward

service, was of immense value, and no man but only the Savior could render *this* service in the first place.

In order to understand the nature and quality of this service correctly, we will without circumlocution take into view the essence and centre of the beautiful narrative of the evangelist John. We read namely in his gospel (John 13 : 6.) that when Jesus came with the water-basin to Peter, the latter said: Lord, dost thou wash my feet? It appeared to him, such an humble service was not becoming to the Master, nor the accepting of it to the disciple. As the Pharisees at the entrance of Jesus in Jerusalem, so did Peter at feet-washing not, perceive the spiritual signification, which was hid under the outward form. Hence it was quite natural, that it surprised him. But the Savior said unto him; What I do thou knowest not now; but thou shalt know hereafter." From this one word already can he, who considers it rightly, soon perceive, that it was not only self-humiliation and ministering love, which the Savior wished to exhibit here. For that Peter saw and knew plainly enough. No! Something else was at the bottom, which Peter knew not yet, and he then could not fully know, but only afterward. What was that something? We come somewhat nearer to the understanding of it by the following word of Jesus. When Peter, in sinful self-will continues, "Thou shalt never wash my feet!" the Savior gives him the grave and solemn reply, "If I wash thee not, thou hast no part with me!" Here then we see, this feetwashing of Jesus was necessary for Peter, and also for the other disciples, and not only for those first disciples, but for all at all times and in all places, who wish to have a part with Jesus. How so? We cannot have our

feet washed by the Savior? Yes, we can, and we must, else we have no part with him. Whoever thou mayest be, dear Reader, apply only the word, which the Savior spoke to Peter, also to thyself. Consider it as said unto thee, or say to thyself, If Jesus does not wash me, I have no part with him!—

Peter felt the great weight, which lay in the words of Jesus. But precipitate as he was, threw himself at once on the opposite of his former objection, and said, "Lord, not my feet only, but also my hands and my head!" Then the Savior gave him that answer, which gives us the key to the understanding of the whole, namely: He that is bathed,*) needeth not save to wash his feet, but is clean every whit; and ye are clean, but not all." There was then a difference between the bathing of the whole body and the washing of feet. The bathing had been partaken by the disciples already before, the washing they should receive now.

But when had the disciples been bathed? Was it at their baptism? Truly they were bathed there, but this bathing Jesus has not in his eye here. For Judas was also baptized, but he was not clean; even with reference to him it was that Jesus said, "Ye are not all clean." (John 13 : 11.) No, that bathing which Jesus has *here* in view, which not the Twelve, but the Eleven had received;—that bathing, which alone makes clean, is not to be perceived with the outward senses, but occurs in a hidden, wonderful manner in the *inner man*. Who then receives this bath? Every one that believeth. But what kind of water is used in it? Or what else is it that in this bath is effective

unto purification? The Word it is, the living word of the Savior, as he soon afterward says to the eleven disciples, "Now ye are clean through the word which I have spoken unto you." (John 15 : 3.) His word of grace had reached to them, he had forgiven them their sins, he had received and accepted them as his disciples. By this they had become clean; by this even now *every one* is made clean, whoever becomes clean. Examine thyself, dear Reader, whether thou also hast become clean, whether also in thee Jesus' word of grace has become powerful to the purging of your soul? (Heb. 9 : 14.)

When then the blood of Christ calleth down upon a soul grace and pardon, and when the soul applies the power thereof in the work by faith to itself, then it is bathed. The chief thing is done; nothing else is needed now, but to have our feet washed. For when a person has bathed yesterday his whole body, for the sake of cleanliness he will not deem it necessary, to bathe to-day again. But the washing of feet he will need already to-day again, if he should, (as was the case in the East, and is still in part) wear not shoes, but sandals on his feet. So also, when thou didst obtain forgiveness of sins yesterday, and thereby becamest clean in thy soul, yet thou wilt need to-day again forgiveness, not of thy former sins (for this thou hast obtained, and remains to thee,) but still forgiveness of thy sins, committed to-day again, though it be merely from inadvertency. The wilderness of this world, through which according to God's counsel our pilgrimage to the heavenly Canaan is leading, is at all times very dusty, and often, very muddy. There then is, if not our whole man, still the feet, that is that part of our life and being, which is mostly exposed to the outer world, constantly again and again

*) Thus it reads in the original. See *Stier's* revised translation of the Bible. Just so it says according to Heb. 10 : 22, in the original: Our bodies bathed with pure water. The Greek word for I bathe, is *luo*, for I wash *nipito*.

made unclean. But the Savior is so extremely kind that as he *bathed* as before, and purified as from the former vain conversation received by tradition from our fathers, he even now will *wash* us from those new defilements, which happened to us from a want of caution and seriousness. A poet intimate with his God sings of this (as we try to give it in English :)

He wash'd my body clean,
And then alone at even
He washes me my feet;
Though I felt only shame,
Yet no grief me o'ercame;
With joy, says He, I do this deed.

How is it with thee, dear Reader? Dost thou know by inward experience this daily feet-washing? Dost thou search and examine every evening, where and how the dust and dirt of sin has come on thee during the day? And if thou findest thyself defiled, dost thou hasten immediately to Jesus, that he may wash thy feet? Know that it will avail you nothing to think, I have been once bathed, I have received forgiveness of my sins, hence I need no more. True to be bathed again thou needest not; but that thy feet are washed, that thy daily sins be daily forgiven by the Savior, that is absolutely necessary. For "if I wash the not, thou hast no part with me."

We proceed. After the Saviour had finished the so significant act of feet washing, he commands his disciples, that as he had washed their feet, they also should wash one another's feet. What does he mean by this? We answer, first and chiefly the same thing what Paul requires of us, when he says, "Forgive one another, even as God for Christ's sake hath forgiven you." (Ephes. 4 : 32.) Do we ourselves need daily forgiveness from the Savior, we should be ready to forgive our breth-

ren likewise daily, yea in occurring cases seven times in one day. (Luke 17 : 4.) Such repeated forgiving Peter deemed difficult, (Matt. 18 : 21.) and is also now-a-days in very many cases one of the most difficult lessons and trials, that a Christian has to go through. Hence it was well worth the trouble that the Savior sets its importance before our eyes, and at the same time encouraged us by washing his disciples' feet. Behold, he calls in it to thee, I must so often wash thy soul from the dust and filth, and do not shun this unpleasant and troublesome work; wilt thou then not also have mercy upon thy fellow sinners, as I have had mercy upon thee? Ah, do not turn them away from thy door because of their unclean feet, but bring hither clean water, and wash away their uncleanness!—Dost thou ask yet, what this pure water might be? Purifying words they are, words of seriousness and yet still words of love, drawn from the pure fountain of the word of God. Exhorting and reproving must precede the forgiving, as the Savior says, "If thy brother trespass against thee, rebuke him; and if he repent forgive him." (Luke 17 : 3.) Alas! how quite different would it be among christians, how much more love would prevail among them, if this brotherly exhorting and rebuking would be practiced as faithfully as in old times, and in the Eastern countries, the feet-washing of esteemed guests? Well, dear Reader, if a brother comes to thee and thou seest dust and filth on his feet, perhaps thou hast heard some evil report about him, or hast any thing else against him, then tell him freely, yet friendly to his face, and try whether you cannot do something to get him clean. But if a brother does not come to thee, why then do thou go to him, and tell him without reserve: Dear brother, it

seems to me to be necessary to wash thy feet once; if thou art willing, I will go to work right away! If he then smiles and says, Well, yes, go on! then you go and fetch the pure water of *truth*, bow down in *humility* as one, who has still his own faults, and perform thy duty in *love*. Does he receive it, then thou and he are clean, as it is written, "If he shall hear thee, thou hast gained thy brother." (Matt. 18 : 15.) Does he not receive it, then commend him to the Savior.(?) Perhaps he may yet succeed with him, where thou art unsuccessful. For if he (the Lord) cannot do it with water alone, he may add the penetrating soap of suffering and trials, and thus the work of purification is finally accomplished! (Mal. 3 : 2.)

But you ask, Should we not also literally and bodily wash the brethren's feet? Of course; do it by all means and with all diligence, as often and whenever thy brother needeth it! And be not satisfied with the mere washing; but when he needs and thou canst do it, clothe him, feed him, give him drink, lodge him, visit him, then the Savior will once say unto thee: "Inasmuch thou hast done this unto one of the least of these my brethren, thou hast done it unto Me!" (Matt. 25 : 40.) Only be so much more studious to assist others in their soul's distress, than in their temporal necessities. For the soul's distress is the greatest of all, and the *love of souls* is the *soul of love*, that is the noblest and most valuable part of love. Then reflect, when thou givest bodily assistance to others, that the Savior does not love vain show, nor a public demonstration of thy obedience to him. To have it trumpeted about, and to show publicly in the synagogue (i. e. in the meeting-house,) how humble and officious (willing to serve) we

are, was the manner of the Pharisees. But to *exercise ministering love* according to the pattern of Christ, privately at home, in the manifold occurrences of daily life, this can only be done by those who have the spirit of Christ. God grant, dear Reader, that thou and I by grace may belong to this small number! Amen.

A. RAUSHENBUSH.

Rochester, March 21, 1859.

REMARKS ON THE ABOVE.

With much that is said in the above article upon the practical import, and symbolical meaning of feetwashing, we fully agree with the writer, and wish the application to be made by the reader; and one of the objects we have in view in inserting it is to let the reader have an opportunity of making a personal application of the practical truths suggested. We feel that it calls for but a few remarks from us. And especially, as we noticed the article upon the same subject in the last No. of the Visitor at some length. The writer does not declare positively against feetwashing as a Christian duty, but says, in answer to the question he proposes, "should we not also literally and bodily wash the brethren's feet? Of course; do it by all means and with all diligence, as often and whenever thy brother needeth it." But the *need* referred to here, arises probably according to the writer's view, from the peculiar condition of the brother's feet, and not because Christ designed his command concerning feetwashing to be perpetuated in his church.

Friend R. considers feetwashing a symbolical action. Although this may be the case, if it is a command of Christ, the circumstance that it is symbolical, does not justify us in neglecting to ob-

serve it. Jeremiah was commanded to "get a potter's earthen bottle," and go unto the valley of the son of Hinnom, and there break it in the presence of some of the Jews, and say unto them, "Thus saith the Lord of hosts; even so will I break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again." Jeremiah 19: 11. Here we have the prophet commanded to perform a symbolical action. The breaking of the earthen vessel was symbolical, but it was the prophet's duty to do it, and had he not done it, he would have been disobedient. So we consider what Christ did and said relative to feetwashing. He washed his disciple's feet, and commanded them to wash one another's feet. And whatever symbolical meaning there might have been in the performance, had they failed to do what he commanded them to do, they would have been disobedient.

In the communion the bread and wine are called symbols of the body and blood of Christ. But does their symbolical character render the partaking of the bread and wine unnecessary? Our friend R. we presume does not think so, as he no doubt in common with a large majority of the Christian world partakes of the symbols of bread and wine in the communion. The bread and wine in the communion are symbols of Christ's death. Feetwashing is a symbol of Christ's and his disciples' condescension, humility, love and purity.

Our friend R. talks about an after cleansing which believers need—or, rather a frequent cleansing, after their conversion, and seems to think that feetwashing indicates this. Then by washing one another's feet, we shall call this necessity to mind, and we can then go to Jesus the opened fountain, and be made clean by him. And how freely can

we go to him if we are endeavoring to walk in his commandments? Jesus said unto his disciples, "Now ye are clean through the word which I have spoken unto you." John 15: 3. And Peter declares, 1 Peter 1: 22, "Ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren? Here then we see that that after cleansing to which friend R. alludes, as well as all moral cleansing, is the effect of obeying the truth. And as Christ commanded his disciples to wash one another's feet, this command becomes a part of the truth, and if we desire to become entirely pure from the uncleanness of disobedience, we must obey this command.

Friend R. remarks further, "After the Savior had finished the so significant act of feet-washing, he commands his disciples, that as he had washed their feet, they also should wash one another's feet. What does he mean by this? We answer, first and chiefly the same thing that Paul requires of us, when he says, "Forgive one another, even as God for Christ's sake hath forgiven you." Eph. 4: 32. That he intended the disposition of forgiveness should characterize the disciples, we cannot for a moment doubt. And that he intended this disposition to be promoted by the practice of feet-washing, we may also admit; but that he intended in the command to wash one another's feet, which he gave to his disciples, nothing more than that they should forgive one another, we cannot by any means admit. What did Christ do to his disciples? Did he forgive them only? This he no doubt did as he had forgiveness in his heart. But did he not with his hands wash their feet, as well as with his forgiving spirit, forgive them. Now how could the disciples follow Christ's example (and this they were to do, for he said unto them after he had

washed their feet, "I have given you an example, that ye should do as I have done to you," John 13:15,) unless they washed one another's feet as well as forgave one another? They could not do it. Hence, whatever Christian feeling in the hearts of the disciples was designed to be promoted or manifested by feet-washing, the language of Christ requires the literal action to be performed.

For the Visitor.

REPLY TO BR. D. P. S. ON CHURCH GOVERNMENT.

Dear Editors. In the February No. of the Gospel Visitor, I notice an article from the pen of Br. D. P. S. on the subject of Church Government, as commanded by Paul 1 Cor. 6th. chap. 1st. to 8th. v. The br. says that much has been written, and published through the Visitor on this perplexing subject, and that none of those communications met his approbation. In reply, I would say, that I have read all, or perhaps nearly all those articles, as well as the one from br. D. P. S. and must confess that the last one suits my mind fully as bad as the preceding ones. I am well aware that the opinion of br. D. P. S. goes about as far among the brethren as any other brother's, but still, that does not matter, what is right, is right, and what is wrong is wrong, no matter from whence it proceeds. But to the subject. The br. says that the point of dispute lies in the phrase "least esteemed." So say I. He further says, that he believes the Apostle meant just what he said. So do I. But we must be careful to get the correct sense of his (the Apostle's) writings in this matter. The br. continues, and says. "It is evident that the apostle reproved the brethren for going to

law before the unjust and before the unbelievers, and assured them that saints should judge the world, and angels &c., hence, did not mean any out of the church, where he says, "Set them to judge who are least esteemed in the church." How inconsistent for Paul to say to the brethren, you shall judge the world and angels, and at the same time say set them of the world to judge your matters."

In reply, I would just say, if Paul had exactly said what he meant, this might be so, but this is certainly not the case. Paul here is not giving advice. He is not telling them what to do, but is reproving them sharply for what they had done. If Paul had (in the literal sense) meant, just what he said, he would not have followed with, "I speak to your shame." The scriptures being divided into verses, give in many cases, if not closely examined, a different view of the subjects on which they treat, to what they would if no divisions were made, but those of punctuation. In the case before us, the words, "I speak to your shame," are the beginning of a verse, whereas they strictly belong to the preceding verse, and would if not divided into verses give a plainer view of the matter, showing that what he had said, he meant for their shame.

Let us read the same portion of scripture in the German and see how it will sound. "Ihr aber wenn ihr ueber zeitlichen Guetern Sachen habt, so nehmet ihr die so bey der Gemeine verachtet sind und setzet sie zu Richtern, Euch zur Schande musz ich dassagen." Now to translate this into English (Verbatim) reads as follows. But ye, whom ye have judgment of things pertaining to this life, ye set them to judge who are least esteemed by the church. I speak to your shame &c. Now here we see

that the personal pronoun *ye* in the commencement of the phrase "Set them to judge &c.", is omitted in the English, which if it were supplied, would make the sense of the English a little plainer; but still the sense in the English is the same as in the German if rightly understood.

Br. D. P. S., says the position he has taken, is, that when the apostle said, "set them to judge who are least esteemed in the church, he meant those in the church, and not those out of it. My position is, that, he meant those out of the church, and not those in it, but not as a command, but as a reproof for what they had done. (For the german reads, "Ye set them to judge &c. in a reprov-ing way. I speak to your shame and so on.)

The br. then goes on and tries to show who those characters are, called, "least esteemed &c." and says, they are the lay members and deacons, because they are less esteemed than the ministers. But is this Paul's language? Certainly not. Paul does not say less esteemed, but least esteemed, and consequently are those characters who deserve but little esteem. And any character that deserves but little esteem, is not fit to judge in any public case whatever, whether in church, or state. Every member of the church if alive to his duty, deserves much esteem, whether he is a lay members or minister. Let us hear what Paul has further to say about the matter. "Is it so that there is not a wise man among you, that is able to judge between his brethren &c." As much as to say, that if there is, set him or them to judge your affairs. Is wisdom despised or not esteemed? Certainly not. Wisdom always was and always will be esteemed, because it proceeds from the fear of God.

The br. further says, that it is a truth that cannot be denied that where a difficulty occurs there are always parties &c., and that he knew of cases settled by faithful ministering brethren whose influence in a large portion of those concerned in the difficulty was forever lost &c." Well, I believe this to be true. But suppose the same case had been settled by private members in the same way, the offence certainly would have been just as great. It is not the persons settling the difficulty that cause the offence, but it is the verdict rendered against the offending party. Church difficulties must be adjusted. When offenders are brought before the church for correction, let the ministers with the deacons and lay members settle the matter according to the word of God. Then if that offends, let it offend, the church is clear. But br. D. P. S. says in his position, the blame would not rest on the ministry &c. Well, but would it not rest on the church? and it is evident that those who are blaming a church, are far from attending service and hearing the minister. So that in the end, there would be but little difference, what is right will stand, no difference who deals it out. Some are not satisfied with what is right, unless compelled, and then they will be offended, and such offence can not, and should not be avoided.

How would it work if private members were set forward to judge matters in the church? In this case, some one must be advanced to act as judiciary, to receive cases, dispose of them, see that church matters are attended to. And would not he be as likely in course of time to crave a high seat, as well as those bishops, the br. made mention of? Certainly. According to the brother's logic. To settle church matters by private members, would certainly cause confusion. They are not the proper ones of

themselves to settle matters once brought into church. Of course where a difficulty is not yet brought into church legally, then let private, able brethren settle the matter; that is, if it is not of a serious nature. When Ananias and his wife transgressed, Peter did not refer their case to a private committee, but passed judgment immediately. Paul delivered certain over to Satan &c. Other cases might be cited to show that the bishops in the apostles days settled church matters &c.

J. S. M.

For the Visitor.

PIOUS THOUGHTS.

An extract from a private letter.

Dallas, Ohio April 16th, 1859.

Dear Margaret:

The beautiful Spring has opened once more upon us. Tell your dear Mother I often think if such are the beauties God's mercy bestows on us, outside of the garden he planted eastward in Eden, what must be the unfading glory within? Surely in him (our dear Lord) "the tribes of Adam boast more glory—than their father lost." God our God, is to be forever praised, dear Margaret, he is the acknowledged author of all motion, the source of all true genius and useful invention, and he too is the origin of a pause—King David's solemn 'Selah,'—or worshipful pauses in his inspired music—were the silent felt devotion—which no tongue can express. Methinks "there was silence in heaven, half an hour"—a sacred pause in the great works of Deity, when the shout of victory was hushed in deep reflection, as the Devil and his angels were cast out of heaven to the "earth without form, and darkness pervading the deep," an awful pause, a mighty thought! and lo! the earth and skies clear up, and God says—

(breaking the silence) "let us make man in our own image." "The work progressed, a figure bearing a divine impress was there—a finished godlike statue, under the power of a silence, a stillness deeper than sleep, as deep as death. A pause is here, and God sent from his creating breath, the power into Adam to respire, to live, to move, and to be a "living soul." But he is alone. Another pause. See there he lies—so deep is his sleep that the loudest, sweetest note of the birds in Paradise can't wake him. The noble lions may join their roars to call their princely master to his feet; but all in vain, God has caused a deep sleep to fall on Adam, and taking out a rib, made woman, to improve man's condition—his equal, his companion, his wife; this said he, is woman, because she is taken out of man. She is bone of my bone, &c. The voice of God waked him, the Almighty touch roused him, and he glorified God for his gift.

We are fallen, O how fallen! yet not left of God, not forsaken.—In the atonement how much of his goodness do we behold! thanks to his name forever.—He has woven the blessings of sleep in our natural life from the cradle to the grave. Suspended nature is God's blessing to revive our spent powers, to soothe us in sickness—better, doctors tell us, than much medicine. Another change now is before us, we are far spent. Would God have employed a "deep sleep" to translate us from the felicity of the garden, to higher heavens, I know not. But we know, when he is done with us here, we shall fall on sleep, and be gathered bodily to the mouldering bodies of our fathers, and spiritually, to the spirits of the just, to fill some sphere of usefulness to God there, unto the work of the solemn pause of the

grave is finished. Then at his word—his call, the dead awaken and come forth. they that have done well, to the resurrection of everlasting life, and they that have done evil, to a resurrection of condemnation.” Alas! for the wicked. The last great pause for them, when the second death seizes them, when the lake of fire palsies their every energy and determined opposition, when they feel the Almighty power they insulted is irresistible. They would not have his love, and what can they now do but writhe under his justice? They mocked and jested over his mercy in their wilful sins, hoped for his forbearance, but ah! their sins took them willing captives to the grave, the judgment seat, and the everlasting fire!

O dear sister, let us live close to Jesus, our Prince of Life, deny our sinful appetites, bear the sacred cross daily, of his divine doctrine. And so, sleeping or waking we are the Lord's, and we can contemplate our coffin and grave with blessedness. O Margaret, precious in the sight of the Lord, is the death of his saints. He and his friends are our friends if we are true.

S.

EDUCATIONAL.

Education is a topic on which we have occasionally something said through the Visitor, and one on which much might be written to the edification of those readers who take an interest in the subject. But I feel my inability to do the subject justice, nevertheless, shall endeavour to produce some ideas relative to the same.

It requires us to have a primary education in order to read and write understandingly, which demands considerable time to become expert in these, to use them to advantage. At the present time none can excuse themselves

of not having the opportunity to improve the intellect, since we are well provided with schools of various grades. The poor have an equal chance with the rich, if the liberty is embraced.

And to gain more information relative to science and art, the classical education will be indispensably necessary to promote the mind to usefulness and knowledge; these will require double energy on the part of the pupil to become master of the complicated studies; but in the end will prove much to advantage if rightly appreciated and practiced. Great important truths lie buried in the science of God, too great for our feeble minds to comprehend.

“Human knowledge is very limited, and is mostly gained by observation and experience.” And to learn to appreciate our Heavenly Father's greatness, goodness and majestic love toward mankind, we should have a religious education, such as is taught in the word of God; in this record of truth are all the graces of God committed, to enable us to grow in His Divine favor, and profit by the influence of the Holy Spirit.

To me, the educating of the mind and heart seem to be very important, and should be to every one who desires to cultivate the intellect for usefulness in this life; and to attain “the knowledge of the truth,” which makes us acquainted to some degree with the wisdom of God. It is evident that an unlearned and neglected person has a very limited knowledge of the goodness of God and His creation.

In order to have our grains of seed germinate and produce copiously, it will be necessary to have the earth fitly prepared, and the seed sown in the right season, or we cannot expect it to come to maturity: so it is with the mind unless nourished in season with good thoughts, words, and actions, it will not be likely to abound in good fruit.

But if our hearts are inclined to advance in these good qualities, we will

persevere each day to become inured to those productions which flow from our memories by the promptings of Nature, to unfold the gift which our Creator has so richly bestowed on His creatures. Since we have so much control of our mental faculties by nature, "let us go on to perfection" as much as our capacity will admit, and "have our senses exercised to discern both good & evil."

The best gifts of Heaven are a pure heart and a mind willing to understand the Divine Truth, of which we cannot grow weary so long as the love of God is shed abroad in our hearts. And how careless we grow if we neglect to cultivate our love to Him and others around us. Some times we may be too loath to hear, see, and practice, what we know to be wise for us to do, and thus "quenching the Spirit."

It is not consistent with the Divine will for us to bury our talents, however small they may be, even as the man who had but one and neglected to improve it, so, it will be with us, if we do not treasure the gifts bestowed upon us by an All-wise God for good purposes; sometimes not comprehended in our weakness.

Take heed what you hear: with what measure ye mete, it shall be measured to you: and unto you that hear, shall more be given. Mark. 4: 24. I do desire prayerfully to see all true professors of religion take an active part in the cultivation of their intellectual intercourse with mankind. We daily find room for a more full developement of our feelings towards our Maker and all those around us.

Too many who deem themselves Christians are content with "the principles of the doctrine of Christ" and make no advancement in religious education. We shall have to acquire a knowledge of our own hearts and doings, before capable of distributing good unto our friends and neighbors; and pray for a daily watchfulness on our parts, by the Divine assistance, to keep our conver-

sation chaste at all times, our temper even and inoffensive, our tongues from all guile and injurious influences which the little member may often create.

I feel this to be the case with myself, from the few months of my experience in religion, and hope daily to be more eagerly employed in the cause of our Blessed Savior, at home and abroad. Let us not love in word, neither in tongue, but in deed and in truth. 1, John 3rd.

To love in deed, will require us to perform some acts of goodness that our light may appear to others about or near us, and even extended a great distance by the pen and the press, which often brings us consolation and refreshment in the word of Truth. May the blessing of God rest upon the undertakers of such a useful vocation, and the encouragement of the people be given them to continue their work.

May the school, conducted by a beloved sister at present, grow and be the means of rearing many youthful hearts and minds for usefulness. Our prayers shall ever be for the promotion of the institution, established by those who know the value of education, and the good that may result from it in time. "To do truth is to practice what God command." John 3. May truth be implanted in the minds of the many readers of the Visitor, for their souls' benefit; and let the same not only be read but its teachings practised to the utmost, which your humble servant shall likewise persevere to accomplish, by the aid of the Holy Spirit.

Mt. Carroll May 2nd. 1859.

KATE.

PROVERBS 22: 6. 11.

"Train up a child in the way he should go; and when he is old, he will not depart from it."

"He that loveth pureness of heart, for the grace of his lips the king shall be his friend."

For the Gospel Visitor.
HUMAN POLICY.

Policy will fail;
But the word of God never fails.

When reasoning with men of firm principles, the result of any line of conduct is hardly worth naming; they know that right always ends well. Besides their trust is not in an arm of flesh, but in the living, faithful, omnipotent God. To feeble short sighted man, belongs no more than duty, while to the "King of Kings, and Lord of Lords," belong all the consequences. But all men have not faith. Too many act from policy; hence, in persuading them to abandon a wrong course, we may appeal to results. These I think will furnish the motives under which this class acts; and if we can show that they invariably mistake these, we may succeed in dissuading some, at least, from a line of conduct which always ends in defeat. We beg our readers then dispassionately to consider a few facts in proof of the proposition under which we write.

1. All who believe in the Bible must agree that it has been given for a lamp unto our feet and a light unto our path. The light of reason is too dim to extricate us from the dark wilderness of nature. Policy never has done it, and never can do it. As well might such an agency propose to take our bodies to the moon, as our souls to heaven. The pure light emanating from that blessed world only, can guide our feet along the narrow path which thither leads. This heavenly light certainly excludes the devices of man, since it was given for this very purpose.

2. Nor will it do to mix human contrivance with the word of Divine Revelation; like oil and water they refuse to mingle. The device may stay at the

bottom, but the pure truth will overflow at the top. Having no affinity, they cannot intermingle. God's word is perfect, and of course needs no amendment. If we take it as the "Man of our counsel," we must take it altogether just as it is. To attempt the folly of receiving it as some do their creed merely for "substance of doctrine," is but a contrivance to reject it. When its teachings suit us we go with it, and when they doubt, we depart from them. If they happen to fall in with our policy, then we believe and obey the Bible. But if its authority should oppose our inclinations, then under the disguise of charity doing good, we look at consequences, and we go on our own way. On this wise is the expedient class ever trying to patch up a linsey garment out of their policy and God's truth. As well might they try to build over again the tower of Babel. The poor sinner toils on his road to death in trying to be justified by a mixture of faith and works. So does this contriving community go on in laboring at a compound which never has been, nor ever can be formed. Better go for policy alone, and upon its own merits, than attempt to mix it in with the pure, unchanging, and eternal truths of God's word. Numerous and explicit passages of scripture could be cited, were it necessary, to prove this plain and almost self-evident proposition. But enough we hope, has already been said to convince every reader that all attempts to improve upon divine truth by an intermixture of human policy must end in shameful defeat.

3. If aught can be proved from examples in sacred history, this fact cannot fail. Experience is indeed the best teacher. And history is but its record. Profane always misleads; divine never does. Hence, many things have hap-

pened unto our predecessors for ensamples; and they are written for our admonition. To a few cases we appeal to dissuade from the folly of mere policy. Abraham was the best and most faithful man of his times. In journeying south to Gerar he thought the fear of God was not with the people, and became afraid that they would slay him to secure his beautiful wife. To save his life, therefore, persuaded her to pass for his sister. In this there was no literal falsehood, for she was the daughter of his father but not the daughter of his mother. The 20th chapter of Genesis reveals the result of this ingenious policy. It arose as all like expedients do, in distrust of the Lord. And had not his mercy intervened, it had ended in the

(Thus far this was set in type, and when after some days the compositor wanted to finish the piece, the copy was lost, and could not be found again. If our correspondent, who sent this piece, has a copy left, and will favor us with it, we will give the balance a place as soon as we can.)

A LETTER FROM JERUSALEM.

(The following account of Jerusalem is from James Brooks, editor of the New York Express who visited the city in which all Christians feel a peculiar interest.)

Calvary—The Holy Sepulchre—The Jews' wailing Place—Sectional Bitterness—Pilgrims, &c.

NOTHING VISIBLE OF CALVARY.

Nothing is visible, nothing at all of the original Calvary—if this be Calvary. Marble covers all the original rock, save in some very few places, where a peep can be had through the marble crevices created to give the peep. The whole looks like a series of churches or chapels—with the usual altars, and the candles of the Catholic Churches of

Greece and Rome. The Priests of all the religions here show up every thing spoken of in the Scripture—the exact place where Christ appeared to Mary Magdalene in the likeness of a gardener; then, a few feet further on, a stone like a star, designating the spot where Mary stood, then, where our Lord appeared to Mary; then, a fragment of porphyry column, called the column of Flageliaba, being a piece of that to which the Savior was bound when scourged by order of Pilate; then, the prison where Christ was confined previous to the crucifixion; then, the exact place where the true cross was dug up under the inspired and watchful eye of St. Helena—a place of especial sanctity, where the very rocks weep now (the place is under ground and damp) in mournful memory; then, the very column of grey marble on which the Jews made our Savior sit while they crowned Him with thorns, and mocked him; then, the very place where the cross was fixed; then, the spot where Christ was nailed to the cross; then, where the Virgin Mary stood during the crucifixion, &c., &c. Every historical point of the New Testament here, in Jerusalem, has not only a name, but a local habitation; nay Monkish invention and fancy are not thus content, but they wander back to the beginning of time, and show up here on the grounds of the Holy Sepulchre “the centre of the earth,” and the spot even whence was taken the clay from which Adam was modeled! Fancy and Fiction and Romance thus revel, and so extraordinary is the whole operatic show, that one rejoices at last that this is not Calvary—this is not Golgotha—this is not the place of the Holy Sepulchre, and that for wise purposes the Almighty has veiled in secrecy the spot whereon he sacrificed His Only Son.

HOLY SEPULCHRE—JEALOUSY AND FARCE.

The dome over the Holy Sepulchre is leaky and broken, and rain creeps through and in upon it; but it cannot

be repaired, for such is the jealousy that Greek will not Latin or Armenian do it, and *vice versa*. Well is it, I repeat, then, that Infidel, but impartial, Turk squats and smokes his pipe by the door as doorkeeper, and brings in his soldiers to keep order. But what can Turk think of such Christianity, and all this gewgaw—cool, calm, simple-minded, unimpassioned Turk who, in plain simplicity, spreads his mantle upon the bare earth, and with his face to Mecca, offers up, humbly on his knees, with forehead bent to the earth, his prayers to the Prophet alone—no image of him, no painting, no sculptured form, no Virgin—no—nothing, but the Prophet himself—and, through him, to Allah his God? What can Jew think of it—Jew who, here in his own city, is chased out of the Sepulchre as demon or wild beast would be? Hope not for missionaries, then. Talk not of Christianity, and its progress in the city of the Great King, until all these things can be amended. Never will Jew be converted but by interest here; never will Moslem be turned from Mecca. The farce of the Holy Fire alone—that grand Greek imposition on the Easter Eve of every year, when the Greek Patriarch alone enters the Tomb, and the “miraculous flame descends from heaven,”—is, only of itself enough of disgust for the Jew and the Moslem—if not for the Christian or any other name. Then, on that great display and farce, bayonets, but with leather lashes, to lay over the backs, shoulders and legs of the Pilgrim Christians to keep them in order. In the year 1834 a fearful tragedy occurred on the Greek Easter. Four hundred persons were trampled to death, many even upon the Stone of Unction.

THE WAILING PLACE OF THE JEWS.

The Jews' wailing place was to me the most interesting place in Jerusalem. My dragoman, an East Indian Jew, of Moorish skin, who, by the way, is an English subject, and speaks English well, conducted me thither. We thread-

ed our way through the usual narrow and dirty lanes, misnamed streets, of Eastern cities, and came to an area in the form of a quadrangle, near the bridge where the dwellers in Zion were once wont to pass over, to worship God in the Temple on His holy mount, Moriah. In the ancient foundation wall of the Temple are several courses of large, leveled stones, upon which the Jews lavish their kisses and embraces and through the crevices of which they pour up their prayers to God for the restoration of His Temple, and their early coming triumph in Jerusalem. Here the Turks have permitted the Jews to come and wail for years, and years, and years, and for years they have come—the scattered tribes from all parts of the world, to cry out in the words of the Psalmist, (69: 1,4,5) “O God, the Heathen have come into thine inheritance. Thy Holy Temple have they defiled; they have laid Jerusalem on heaps. We are become a reproach to our neighbors, a scorn and derision to them that are round about us. How long, Lord, wilt thou be angry forever? Shall thy jealousy burn like fire?” Their mournful cry, as in plaintive tones they read their Hebrew Bible—their devout suffering, humble look of contrition, their very admiration of the rocks of the Temple, are all painfully suggestive and touching. The proud Moslem revels in triumph over them. The Muezzin cries out his hour of prayer just over them. The lofty Christian, fresh from the gold, and glitter, and incense, and light of the Holy Sepulchre, looks down too often with contempt upon the dirt and dust, and misery that there surround and envelope the Hebrew. Now, when one thinks of the days of David and Solomon, and knows that these are God's chosen people, and that prophecy tells us some day or other Jerusalem shall be theirs again, the whole scene becomes so touching that one can scarcely refrain from wailing, I must confess I was

never more affected by any spectacle. It has disarmed me of a thousand prejudices against the Jews, and I am sure I now feel for a Jew as for a man and brother.

PILGRIMS TO JERUSALEM—THE SPIRIT OF CRUSADERS.

Probably more earnest, more fanatic men assemble here than in any other city of like population—for Jerusalem is not only holy to the Christian, but to the Jew and Mussulman. All nations, all religions look up to Abraham, to Isaac and Jacob, and respect the prophets and their outgivings. The Caliph Omar consecrated his Mosque on Mount Moriah, as the Emperor Constantine did his Church upon the supposed Mount Calvary. When in my voyage hither; I saw Pilgrims even from distant Russia, as well as from all parts of Greece and Turkey, coming hither, often in blankets, with only rag coverings necessary for decency, submitting to, and suffering everything, exposed to rain, and to the cold air of night upon the decks of Austrian, French and Russian steamers, I felt they must be all earnest, impassioned men and women. I could not have endured for a single night what I saw them suffer for a week in the roadstead of Beirut. Thousands upon thousands are now on their way swarming in like manner to have their Easter in Jerusalem. The spirit of the Crusaders then, I see, is not extinct, it is only changed, and the world is just as full of earnest men as ever. The United States, too, distant as we are, have their earnest men here also. The missionary ground that the Episcopalians and Presbyterians have described as hopeless, the Seventh Day Baptists and Campbellites of America have taken up. Then there is Miss Livermore, watching, and waiting with the Jews—come, so she says, for the last time, and now to die on the spot so holy.

BITTERNESS AND FANATICISM OF THE SECTS.

The history of the city, its religious history, is so inspiring, that it attracts here earnest, enthusiastic minds and men, and unless the mind is well balanced, it too often runs into visions and fanaticisms. There is probably no place on earth where "religion," or rather sect is so bitter, so persecuting, as here. The sects of Christians here, all, more or less, hate each other. The spirit of Christ, as I have before illustrated in the matter of the Holy Sepulchre, but little exist among the population of the city. Even the Turk here is a little more fanatic than elsewhere. I only peeped into an alley leading to the Mosque of Omar—where none but Moslems now are allowed to enter, and even children, among them a boy with a big stick, especially noted, approached me to beat off the dog, Christian. I was in company with a party of ladies on the *Via Dolorosa*—now a street of the Turks—the street on which, it is said, Christ was taken to be crucified and the ladies were spit upon from the windows, and had to shy off into the middle, and on the other side of the street. The only revenge we had was a heavy shower of Arabic, which one of the ladies poured back upon the Turkish women peeping through the lattices of their windows. I would have thrown stones at them, regardless of the consequences, but was forbidden by my conductress who told me that in the same street once, when on a horse, a whole bucket of water was thrown upon her. Yet this lady is the daughter of a missionary here, who is sacrificing life and property to better the condition of the Moslem.

WATCHFULNESS.

So much is said in the Scriptures of watchfulness, that it amounts to but another word for faith and obedience.

Religion is as impossible without watchfulness, as for an invading army to maintain itself, and advance the line of its conquests, without sentinels. The Christian is not only a warrior, but a warrior in an enemy's country. His only safety is his vigilance. "Behold, I come as a thief," says Christ, who in himself is as unlike a thief as possible, for he comes to his own, and in his own time; and yet like a robber in the night, will be his coming to men who do not watch. With reference to this great comprehensive duty, religion is *living right*, as respects the whole of one's existence, and all with whom we have to do, both God and men. But as to live right with God involves all the rest, as we cannot reverence and love the Creator, without loving all his creatures for his sake, the sum of our duty is a life of love to God, the recognizing him in all things, and the doing of all things as unto him. This, and nothing short of it, makes life a unit, and puts a man in harmony with himself and everything else. A man cannot go wrong, who faithfully and intelligently carries out the purpose to serve God at all times and toward all persons. That latest form of infidelity, which hides itself under the plausible maxim, that the present gives us enough to do and to think about, and that if we do our duty to our fellow-men we need not concern ourselves about God or a future state, is not more in conflict with the Bible than with the analogies of common life. It is impossible to make such a separation between God and the creature he has made, between the present and the future for which we are preparing. The mariner, on the swelling and trackless wastes of ocean, lifts his eyes to the heavens, and watches the sun as he crosses the meridian at noon, to learn his place on the earth: for God has made the heavenly bodies, riding through ether at infinite distances above us, to keep time and place for us, whether we travel by land or sea. Science teaches us that our civilization depends upon our knowledge of those distant worlds, which a presuming infidelity might infer were merely objects of curiosity. Remote from practical uses, and most of all from those of daily and hourly necessity; nay, science teaches us that the whole material universe is a unity so entire and harmonious, that each part depends upon the other, and the loss or annihilation of the least is the damage, if not the destruction, of the greatest. So it is in the moral world. We can as little divide up our human life into independent segments, as we can fence off a part of the earth from the influence of the sun and stars. You cannot say to a man, Do your duty to yourself, your family, your neighbors, and give God no thought, any more than you can say to the gardener, Rear flowers and mature fruits, but have nothing to do with the skies; or to the mariner, Guide your ship, but look not upward, look only to the vessel, the winds, and the waves,—these are all that concern you! No! these are not all that concern a man. We cannot live well for this world, without living well for all worlds; we cannot live well before men, without living well before God. We must watch and pray. We must join human means to supplications for divine aid. The future grows out of the present; the possible has something to do with the actual, the probable with the certain.

For the purpose of showing the breadth of application which the duty of watchfulness has to human life, let us take up this distinction of the possi-

ble and the actual. Watchfulness implies a preparation for the possible and the probable, as such. During the whole of life, death is a possible event, and you can mark off a limited portion of time within which it is a probable event. Now, religion, which treats things simply as they are, enjoins a preparation for death, as at all times possible, and as increasingly probable. That man who never thought of the occurrence of sudden death to him or his, has neglected an obvious and solemn duty. It is no excuse to say he did not expect it; of course, he could not expect what from its very nature is sudden and therefore not to be expected; but it is insanity to treat a *possible* as an *impossible* thing; *i. e.* never to think of it, and make as little preparation for the one as for the other. If that should happen which you rightly regarded as impossible, you would not be to blame if it found you unprepared. But if all along you knew it to be possible, and all along you treated it as you do impossible things, you sin not less against nature and conscience than against God. On what reasonable grounds, then, rests the duty of immediate repentance before God and faith in our Lord Jesus Christ! Many a man neglects making a will for the same reason he neglects religion viz. that while he knows death is possible, he does not expect it. But that man who feels that justice and love require him to make certain bequests in case of sudden death, and does not do it is guilty every day of sinning against justice and love; for every day he is knowingly rendering it possible that injustice and wrong may be done. It is not only a sin to do wrong, but also a sin to permit wrong to be done through our neglect.

But watchfulness is not demanded by the distant and possible alone, it is

requisite to the performance of the immediate and actual duties of life. It is indispensable even to the discovery of what our duty is. The mariner, whether the winds are steady or baffling, and the ocean runs smooth or is broken and crested by cross seas, may never keep his eye off the horizon. It is only by watchfulness he learns what his duty is. For the vigilant pacer of the deck, there is always something to be observed, and something to be done; and signs, which to the careless and unpracticed eye are no signs at all, are sufficient to put him on his guard,—he prepares for a coming storm, or he throws out his canvas to catch the breeze, before its ripples salute his ear. So to the Christian watchfulness is eyesight. It acquaints him with his duty, and protects him against mistakes; and these last are not unavoidable errors of the understanding, they are rather marks of a mind habitually off its guard. Some men are always making mistakes, others seldom or never, and the reason is not difference of mental power; if so, it would imply a heaven-wide difference, but the facts are otherwise. God governs the worlds by laws that are fixed, and therefore prudence may always foresee results. The events that come upon us, without being heralded, are few and far between. The events that make up our daily histories send before them tokens of approach. They are issues of what has gone before; their causes may be known to us; and watchfulness shall be the prophet of their coming. And when they do come, such modifying circumstances attend them, that watchfulness is indispensable to an intelligent apprehension of what our duty is, what the precise thing is to which God calls us, and how and when we are to act. Watchfulness implies instant action, as well as quicksighted-

ness. The duty of to-day must be done, or it becomes the sin of to-day, and the repentance or the doom of to-morrow. So easily do duties slip by us unperformed, and so unremittingly does one duty press upon another, that nothing short of incessant watchfulness will keep us faithful. Watch, then, disciple of Christ, unto prayer! To watch and not to pray is to discover great ignorance of ourselves and our dangers. To pray and not to watch is to evince insincerity, or at best a superficial sense of the blessing we supplicate. True watching will show the need of praying; and fervent prayer will make watching both natural and effectual. The two belong together, and grow together as parts of a common life. God does not separate his blessing from our activity, and we should not refuse to follow our prayers with vigilance, nor to mingle with our vigilance and labor entreaties for the grace of God.

Independent.

AN ADDRESS OF DR. CONANT ON BIBLE REVISION.

Dr. Conant commenced his address amidst profound silence. He said in no case had he ever addressed an audience, with feelings warmer than on the present occasion. He came before the meeting at the invitation of the Ladies' Bible Union, to make some remarks congratulatory of their Association, and he would do so in a few plain and simple words—for his heart was too warm in the cause of revision for any needless expression on the objects of the Society. The old Family Bible—the sacred vernacular of our fathers—was a term and title used to cover the imperfections and errors of the received version of the Scriptures. Several translations of the Holy Scrip-

tures had been received by the English people, in each of which necessary improvements had been made, and all of which had contributed to erase errors from the volume of truth. The first English edition of the Scriptures had been given to the world by John Wycliffe, in the year 1380: but that edition had been translated from the Latin Vulgate, and not from the Greek and Hebrew texts, and consequently partook of the acknowledged errors of the Vulgate. England, however, received through that edition of the Holy Scriptures a flood of light which discovered the darkness of the age and prepared the way for a more perfect and genuine translation from the original tongue in the English dialect. In the year 1626, William Tyndale had given to the people of England a version of the Scriptures, from which many of the errors of Wycliffe's Bible were expunged. The name of Tyndale will be ever pronounced by the lover of the Bible with respect; and the English owed much of their Christian greatness to his exertions in behalf of Biblical truth. A version of the Geneva New Testament was given to the English people in 1556; and in the year 1660 the Old Testament of the same edition followed. The King James' version of the Scriptures was the last edition of the Bible; and while it had many beauties and excellencies, it was not worthy of the praise which had been justly given to the previous translations. The words in the margin of the English Bible were, in many instances, a better translation than the English text, and many of them were different from the words which the reader had the option of replacing by them. They thus plainly proved the necessity of Revision. Many of these words were banished to the margin next the text—not because of a want of merit and appropriateness, but through the

pressure of a majority vote in the convention of King James' translators. The common version of the Scriptures was full of many infelicities of expression, together with obsolete words. The speaker had made the study of the various translations of the Bible his practice, and he felt assured that no one was fit to undertake the translation of the Scriptures, without a previous acquaintance with the preceding editions of the Word of God. He quoted one instance, among others, in which God himself was misrepresented in the Common Version, and made to avow an open profession of changeableness to the people of Israel. The Rev. Professor, in support of this statement referred the audience to the 14th chapter of Numbers and the latter part of the 34th verse—

"Ye shall know my breach of promise."

In that passage God was totally misrepresented, and the words themselves were not only in direct variance with the original Hebrew, but were also contradicted by all modern translators. Should then, a version be retained which falsely set forth that God announced Himself as a Covenant breaker, and threatened His people that they should "know His breach of promise?" The heart of every Christian respond with "No" to the question. But what are the proper words of this passage? Happily, there is no dispute about them. They are strictly translated—

"Ye shall know my displeasure [or withdrawal.]"

The Rev. Professor next referred to erroneous passages in the New Testament which involved among other matters, the discipline of a Church. In many cases, the italicised-words in such passages altered the meaning of the truth, or was totally unnecessary. The speaker met a gentleman some time since, who

made known to him, in a single instance, the necessity of erasing all errors from the word of God. The gentleman referred to, had complained to the speaker of his inability to understand the beautiful Epistles of Paul. They were full, (he said) of abrupt translations—and seeming contradictions, and without the proper connections to make them harmonious and generally understood. In his reply to the gentleman, he sympathized with him and endeavored to show the beauty of Paul's writings under the inspiration of God.

There were, it was true, a profound depth and hidden meaning beneath the fundamental truths which Paul set forth, but they were written for the common People, and the speaker, as one acquainted with the plainness of the original text, & the errors of the common version, would say that they were capable of being understood by all. The original was beautiful & harmonious, & why should not any translation of it be similar? But who are appointed to do this great work, and give to a Bible-seeking world an unadulterated translation of the Scriptures—who is appointed to do this? There must be no compromise—there has been enough already. A pure version of the Divine volume must be given to the nations, whatever body of men may be called to do so. Tyndale was an example to them. He felt the necessity of a revision in Wyckliffe's Bible, and he applied himself to it with a zeal which terminated in its success, and his edition of the Scriptures added to the appetite for truth which resulted in subsequent translations. The speaker did not care what body of men, or what denomination of Christians commenced the work, but the work should be done. The American Bible Union was not exclusively a Baptist organization. It embraced in its

folds members of all denominations, and had for its object a pure translation from the original tongues, irrespective of the views which such a Bible should support or condemn. He did not believe that himself, or even the youngest person present, would see the day when the Christian world would join together and struggle for a correct version of the Word of God; but the Almighty was fast removing the obstacles to the cause of Translation, and the day would surely come when the world should be harmonious in the belief of its necessity, and the capability of its accomplishment. The acknowledged errors of the common version will yet abundantly prove the necessity of its revision to the world. But there was a cry raised that the American Bible Union was a sectarian organization, which had for its object to deluge the world with a sectarian Bible. Such a cry only argued a want of knowledge in the accuser. Truth was the object of the Bible Union, and if truth in its nature was sectarian, then the Bible Union was sectarian. If the Word of God, correctly translated—and that was the object, which the American Bible Union has struggled for years to accomplish—should be what the world would call a “sectarian Bible,” then the Bible Union was struggling for such a Bible. But it was not so; and when the Bible Union shall have ended its labors by the accomplishment of its great work, then the world would give in its adhesion to an edition of the Holy Scriptures which faithfully expressed the inspired meaning and words in the Hebrew and Greek texts. The Professor, in conclusion, congratulated the members of the Ladies’ Bible Union then present for the assistance they had given the parent Society, and prayed that God would spare them to see the final success of their labor of love.

GOOD FOR EVIL.

When I was a lad of nine years I removed from the interior of Connecticut to the city of New Haven, and was sent to a school of two hundred scholars. My country dress and awkward appearance excited the ridicule of my school mates, who annoyed me exceedingly.—One in particular, who was somewhat larger than myself and generally in the same class, finding I was timid and sensitive, took especial delight in teasing me; he could not look at me in school without a scowl, nor pass me on the playground without a push or an angry word.

Having endured this some weeks, after some extraordinary annoyance one day, I went home in tears. My mother inquired the cause; I told her, and added, “I wish I was big enough to whip B——; I would like to kill him.”

My mother reproved my revengeful thoughts and said, “Give him something, and he won’t trouble you any more, I think.”

This was far from my wishes, as I desired only to injure him; but during the night I thought it over, and concluded to try my mother’s plan.

It was marble time with the boys, and marbles were considered of great value. I had a few, and the next day in school my tormentor was sitting on the same bench with me. I reached behind the other boys and touched him. He turned suddenly and with the overbearing look before which he had often seen me quail, asked, “What do *you* want?”

I held out the marbles.

“For *me*?” said he, with great surprise.

“Yes, for you; take them.”

He did so; his ill treatment from that moment ceased; he seemed ashamed, and for years afterwards when I met him, he always acted as if he thought me his superior. I claim no superiority, but my good mother taught me how to “heap coals of fire on his head.”

American Messenger.

For the Visitor.

WHEN DEATH COMES.

Death comes at morn, when the sun is just rising in the east; at noon, when its rays are most resplendant; at eve, when it gradually sinks beneath the horizon; at midnight, when it is entirely hidden from view. It comes to the babe, just commencing to prattle; it comes to the man in middle age, when the connecting links binding us to life are most strong; it comes to the aged man with trembling limbs and faded eyesight led along by others. It comes to the poor, struggling to obtain a meager sustenance; it comes to a man in comfortable circumstances, by whom life is best enjoyed; it comes to the wealthy, rolling in affluence and ease. It comes to the idiot laughing at his own folly; it comes to the man of just sense enough to pass through life easily; it comes to the educated; it comes to the infidel disowning his Maker;—it comes to the Christian, who looks upon it as a passage to a happier land where the wicked will cease to trouble and the weary soul will be at eternal rest. “Be ye ready; for in such an hour, as ye think not, the Son of man cometh.”

B. S.

Ridings, O.



Translated from the German “Besuch.”

OLD LETTERS.

OF ALEXANDER MACK AND OTHER
BRETHREN.

Written nearly a Century ago.

No. 8.

In Jesus Christ, who is our hope both in this and in the future world, dearly beloved brother J . . . P . . .

After having returned home again to my beloved family, happy and safe un-

der the goodness of God & the protection of the Most High through the intercession of the innocent Lamb, I have examined with renewed diligence the testimony, which the holy Evangelists have bequeathed to us through the inspiration of the holy Spirit of that last night, in which our Lord Jesus has blessed and ordained for his followers bread and wine for a memorial of his sufferings. Thus I find indeed by the record of MATTHEW and MARK, that the good Master has blessed the cup separately, and also the bread. But since both (Evangelists) relate the matter somewhat briefly, the Spirit of God has induced and blessed also the diligence of LUKE, that we might know the certainty of those things, wherein we have been instructed.

Therefore I have also investigated the testimony, which he has given. Now there I find Ch. 22: 17, that the cup, for which the good Master gave thanks in an especial manner, made the conclusion of the passover (or supper.) As it now appears to me, and according to my view, it was a solemn thanksgiving, in which he gave thanks not only for the special good received in the passover already partaken of, but also for every enjoyment which his mortal body ever had received from the natural fruit of the wine according to the will of his Fathers, and likewise at the same time after such thanksgiving parted from this fruit of the wine, as may be seen verse 18, and, as it appears to me an edifying reflection, that possibly here the Saviour introduced that impressive discourse, which the holy Evangelist John describes in 15th chap. namely “I am the true vine;” &c.

Now says Luke (verse 19,) “And he took bread, and gave thanks, and brake it, &c.” “Likewise also the cup after supper, saying, This cup is the New

Testament in my blood, &c. and lastly, This do ye in remembrance of me." Here is an express commandment, not only what we should do, but also why and for what purpose we should do it, namely in remembrance of him.

In just the same manner writes also St. Paul in his first letter to the Corinthians, chap. 11: 23-26. Now of the cup, of which Jesus said, This is the cup of the New Testament in my blood, which is shed for you, neither Luke nor Paul says any thing that he (Jesus) had given a separate thanksgiving upon it, but as it seems to me, the giving of thanks for the cup was here included in the thanksgiving for the bread just as according to my humble view the thanks giving for the passover partaken of was included in the thanksgiving for the cup, of which he drank and divided among his disciples after the passover (or supper.) But that both holy Evangelists Matthew and Mark have written thus, that the testimony of the holy Evangelist Luke is yet to divide the word more distinctly, and to show us, what kind of a cup it was, over which the Lord gave a separate, public thanksgiving, should not surprise us greatly, if we reflect, that even St. Luke also says a word (that seems to be out of place,) v. 21. "But behold, the hand of him that betrayeth me is with me on the table."

Now if St. JOHN, the fourth Evangelist, did not expressly testify to us, how long the hand of the traitor was with him on the table, namely until Jesus had dipped the sop, and gave it to him, John 13: 26-30;—now if we had not this record of John, we would have to think with many others, and almost believe, that Judas Iscariot had partaken of the bread and cup of communion. But thus the holy Spirit hath explained and confirmed by the words of one Evangelist the words of another according to the words of Christ, when he says, "If any man will do the will of him that sent me, he shall know of the doctrine."

Hence it was, that our brethren in *Schwarzenau* in their diligence have found from the testimony of John, that Christ our Lord in the last night (when

he was betrayed) had washed the feet of his disciples before the supper, and also commanded, that they should likewise wash one another's feet, though St. Matthew, St. Mark, and St. Luke do not mention footwashing, and on the other hand St. John says nothing about the bread and wine, but only supplies, what the other Evangelists have left out, and also relates to us what excellent discourses the Lord Jesus had held in that last night all of which solves itself to a believing soul into a glorious harmony, testifying at the same time, how the holy Spirit has avoided all unnecessary repetition of words in the holy Evangelists. And thus the Spirit of God has done in the whole sacred Scriptures, in order that we may and must seek the divine harmony by prayer and diligent reading.

(Here this letter ends, & has no signature; but it is in the same hand writing as the former. The probability is, that the conclusion was written on another piece of paper, which is lost. Though there are some ideas presented, from which some, and perhaps many of our brethren now-a-days differ, and have a right to differ, if they can bring in better testimony, in as much our faith is not to be of man, and even our ancient brethren were but men;—yet upon the whole there is so much sound reasoning and strong Gospel-testimony in this fragment, that we could not withhold it from our readers. Eds.)

No. 9.

Love for our banner, dearly beloved brother.

I have received thy little letter, and read it with much pleasure, and having perceived and felt thy kindhearted wellwishing, it was very encouraging to me in my weak course of faith to hear from thee, dear brother, the admonition, to become more and more faithful, which indeed is also my earnest desire and wish, to become more faithful in the ways of God. For God is faithful and kind even towards the ungrateful, as we may observe daily. So if our desire is of the right kind, it will not be in vain; for upon a true willingness God takes

delight in giving also the doing or performing.

You write, that we should become conformed to Christ also in his sufferings. This is very scriptural, for the Apostle Peter says, "For as much then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind." 1 Pet. 4: 1. But I am a weak brother, and find myself often very far behind, & am often tossed to and fro against my will, that I cannot, as I ought, perform my duty and do the good, which I still love.

Dear brother, we are indeed children of One mother; let us therefore pray for one another from our hearts, that none of us may miss our aim. For the rest however I stand in love and in peace, and am well outwardly, God be praised; so are also all the members, as far as known to me. Now, dear brother, I commend thee heartily to our God, and to the word of his unlimited grace, and salute thee from the heart, kissing thee in the spirit of a united brotherly love, and remain thy weak brother

NATHANIEL SCHREIBER.

Queries.

1. CONCERNING SOCIAL MEETINGS.

Dear brethren: As there are but a few members of us here in this part of God's heritage, only about sixteen altogether, and as we have but little preaching of our own, we are in the habit of meeting together to hold social meetings, or prayer meetings if you see cause to call them so. I also go to the meetings of other denominations, and am frequently requested to lead in prayer, and I am sometimes almost at a loss to know whether it is best for me to do so. Please give us your views about the propriety of holding social meetings, and also about the propriety of our members engaging in prayer when called upon to do so in the meetings of other denominations. Also inform us whether you think it is right for us to invite others to pray in our social meetings.

H. S.

ANSWER.—We think it is good for brethren to come together to sing, and pray, and to exhort one another to faithfulness, if it is done in the fear of God and according to the gospel. And if any of the brethren are in the meetings of other denominations and are called upon to pray, we see no impropriety of them doing so if their feelings prompt them to do so, and if their judgments approve of it. As it regards the propriety of calling on persons who are not members of our church to pray in our social meetings, we would say it is not the general practice of the brethren in such meetings to call on any, not even on our own members to pray. We like our members to use freedom in prayer without being called upon. And if there should be any present who are not of our denomination, who should feel like praying when liberty is given, we think we might with propriety permit them to do so.

2. ON WHAT IS OUR DOCTRINE FOUNDED?

Dear Editors: There is a question I would like to have an answer on, if you see proper to give one. It is as follows: Is the doctrine of the Brethren founded on the New Testament alone exclusive of the Old Testament or not?

E. H. S.

Answer.—We believe as taught us by Paul, that "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3: 16, 17. With this belief, we exclude no part of divine revelation, but take both the Old and New Testament, as the ground and illustration of our faith and practice.

3. ABOUT THE TRINITY AND THE QUESTIONS ADDRESSED TO THE CANDIDATE FOR BAPTISM.

Editors: I wish to ask a question, which I hope you will be kind enough to answer through the pages of the Visitor. It is this: Does the church of which you are members, believe in the Trinity, or teach the doctrine, that

there are three Gods in one. Also please state the questions asked an applicant for baptism after going into the water. Believe me these are not idle questions, but I am an earnest inquirer after the truth, and will be glad to see an answer to these questions in the Visitor.

Yours &c.

E.

Answer—We believe every thing that the scripture declares of the Father, the Son, and the Holy Ghost, but we think it safest to adhere to the language of scripture when treating upon those profound subjects, inasmuch as the scholastic terms and phrases which have often been used are unsatisfactory and contradictory. And although we do not generally use the word Trinity, our sentiments upon the distinction and unity in the three divine characters, Father, Son, and Holy Ghost, are not contrary to those held by evangelical denominations.

The questions we ask the candidate for baptism in the water are the following: 1. "Dost thou believe that Jesus Christ is the Son of God, and that he has brought from heaven a saving gospel? 2. Dost thou willingly renounce Satan with all his pernicious ways, and all the sinful pleasures of this world? 3. Dost thou covenant with God in Christ Jesus to be faithful until death?"

4. A QUERY ON MATT. 11 : 11.

Editors of the Visitor: In Matt. 11 : 11, we read as follows: "Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the Kingdom of heaven is greater than he" Who was in the kingdom, and to whom did Christ allude in saying the least was greater than he. Please answer.

D. T.

Answer—The design of the Savior in expressing himself as he did in the above words, seems to have been to present the kingdom of heaven which he came to establish, as conferring on men advantages superior to what had been enjoyed by those of previous ages. He declares John to have been a great man, but still less than the least in the kingdom of heaven—less than the least

Christian. That is, those happy and favored individuals who were born of the will of God and who should receive the spirit of adoption whereby they could call God, Abba, Father, and have that honourable, joyful, and peculiar communion with heaven which was made available to its subjects when the benefits of the kingdom of heaven were fully developed, have an experimental knowledge of, and a blessed communion with, Christ, which imparts resources of spiritual blessings to them greater than those which even John possessed. John himself gives us an illustration: namely, this: "He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore, is fulfilled." John 3 : 29. Here John represents himself and Christ in the different relations they stood to humanity, by the figure of a marriage. Christ is the bridegroom, and believers or the disciples of Christ are called the bride. The love existing between these is illustrated by the reference to marriage. John further represents himself as the Bridesman, the one who conducts the Bridegroom to the Bride and only listens to the rejoicing of the Bridegroom. The humble Baptist now retired into the shade, knowing, that his work was about finished and that he must decrease, while the Messiah was to increase. This unassumingness and simplicity are commendable traits in the Baptist's character. But he did not possess the higher power and the new life to the extent that those did, who enjoyed and improved all the privilege of the kingdom of heaven.

YOUTH'S DEPARTMENT.

ADVICE TO YOUNG MEN.

Concluded from page 156.

As you pass through the world, you will meet with many objects of pity among your fellow men; and as they have claims on your charity, freely exercise that mercy and compassion tow-

ards them which God requires in his holy word. The circumstances and situations of men in the present world are various, and ever varying. Some enjoy health and strength, while others suffer sickness and weakness; and some are rich and honourable, while others are poor and despised. But those who enjoy health and strength to day, may be reduced to a state of sickness and weakness to-morrow; and those who are now rich and honourable may soon sink into poverty and disgrace. The reasons of these differences in the outward condition of men are deep and mysterious; but shall not the Judge of all the earth do right? Leave these secrets to him, and hasten to your duty. When your days are crowned with mercies, and your years with loving-kindnesses, remember the poor and the afflicted. Visit them in their low estate; shed over them the tender tears of sympathy; and relieve them according to their need and your ability. Patronize every charitable institution, as far as your power and influence may extend; ever remembering, that you have nothing but what the Lord has freely given and that, if you improve his gifts, he will give you more.

Personal duties, which relate immediately to yourselves, require particular attention; for, whatever regard you pay to the great world about you, neglect the little world within, all your affairs will run to ruin. Now in the management and government of yourselves, strictly follow the rules laid down in the old and new testaments. In this great work, watch over your own spirits, that you may be prepared to curb every evil emotion, and to cherish every good desire; for "he that hath no rule over his own spirit, is like a city that is broken down, and without walls." Prov. 25 : 28. Your bodies also must be brought into subjection. The apostle of the Gentiles, whose religious attainments were exceedingly high found it absolutely necessary to mortify the deeds of the body. He says, "I keep under my body, and bring it into subjection, lest by any means, when I have preached to others I myself should be a cast away." 1 Cor. 9 : 27. God has

given you astonishing power, both of mind and body; and all these should be directed to their proper ends. That they may be so, let your understandings be well informed; let your wills bow down to the governor of the world; and let your tempers be spiritual and heavenly. Keep your bodies in subjection by industry, temperance, sobriety, and chastity; and let all your senses and appetites be placed under the control of prudence and discretion.

Uninterrupted health and success, in such a world as ours, ought not to be expected; but piously and patiently endure those afflictions which may be laid upon you by divine providence, according to the wise directions of the sacred word. While blooming in the vigor of youth, and basking in the sunshine of prosperity, "remember the days of darkness, for they shall be many." Eccles. 11 : 8. The sun, in all his glory, now shines upon you; but you may not enjoy an unclouded atmosphere all the day. The heavens may suddenly gather blackness, clouds and darkness may roll around you, rains may descend, winds may blow, and floods of adversity may beat against you. What you may suffer in your bodies, in your business, or in your families, is only known to him who declares "the end from the beginning, and from ancient times the things that are not yet done." Isai. 46 : 10. But if you fall into these suffering circumstances, cleanse your way by patience, resignation, calmness, and fortitude; for, while you cultivate and improve these holy dispositions, your affliction will be sanctified, and the Lord your God will be glorified.

It is not pleasant to dwell on gloomy subjects. Affliction will come; but may yours be light, and of short duration; your desire of your hearts! But recollect the imminent dangers of prosperity, and when health and wealth, honour and power, ease and happiness, fall to your lot, purify your ways, by taking good heed thereunto, according to the oracles of your God. Pious men, on special occasions, have been highly exalted in outward things. This was the case with Joseph, and David, and Daniel; and, in a lower degree, it may

be the ease with some of you who read this. But, if so, will you forsake the God of your mercies? will you turn your back on your instructors and religious friends? Will a religious profession among your present friends be too low for you? Will you exchange humble piety for the vain pomp of the world? What then? Why you may be lulled to sleep, and go on in soft indulgence to darkness and despair. But, should the Lord see fit to raise you high in these outward things, be watchful and circumspect, humble and meek, grateful and obedient; and while you grow and flourish, like the tall cedars of Lebanon, may you be kept firm and stable, in scriptural piety, by a deep and widely spreading root! Remember, "he that trusteth in his riches shall fall: but the righteous shall flourish as a branch." Prov. 11: 28.

It is a question of some importance, how human life may be prolonged. Many books have been written on this interesting subject. The most curious one that I have seen is the life of Lewis Cornaro, a nobleman of Venice; but it carries the subject of abstinence to such an extreme, that it never can become a safe guide to any prudent person. In my opinion, the rules which we have laid down are calculated not only to promote this object, but, at the same time, to secure every desirable good to man. "What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil and do good; seek peace and pursue it." Ps. 34: 12—14. A conduct modeled upon this plan, promotes health; keeps a person out of the way of danger; and secures the protection of the Almighty. If this be correct reasoning, the only method of promoting longevity, is a departure from the ways of sin; the practice of good works; and a peaceable temper. Whether long life be really desirable, is indeed a question; but certainly all men seem to desire it: and if it be as useful as it is long, surely it is commendable to use all means in our power to prolong it. This however, we leave, and only remark, whether our life be long or short, it should be spent

to the best of purposes; that at the final close, it may appear we have not lived in vain.

But, whether we live many years, or die young, the hour of our departure to a world of spirits will soon arrive. Keep this in view, and cleanse your way through the shades of death, by a firm and unshaken reliance on him who is the resurrection and the life; and by an entire resignation to that awful but unavoidable event. The death of a sinner is gloomy and horrible. His reflections on the past are painful and tormenting; and his prospects of the future are alarming and terrifying! But see the departure of one who, from his youth, has cleansed his way according to the word of God. In the solemn hour, when he quits all things earthly, his temporal affairs are prudently settled: he trusts in the Almighty Savior; has peace with God and men; and a well-grounded hope of a blessed immortality. Death may be awful even to him; but it has lost its sting. For "the sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1 Cor. 15: 55, 56. Having obtained this victory, the dying saint cries out, "Lord, now lettest thou thy servant depart in peace according to thy word: for mine eyes have seen thy salvation." Luke 2: 29, 30.

Observe these things, my beloved young friends, that you live and die in the ways of wisdom. Human learning is both useful and ornamental; but the wisdom which is from above is infinitely more valuable. That has its use in the present world; but this is useful both for this world and that which is to come. Its blessed effects will run on when time shall be swallowed up in eternity. But what has folly done for man? It has robbed him of his innocency, laid him in the dust, and covered him with shame; but wisdom smooths the path of life, exalts the human character, and opens the way to immortal honours and glories. "Wisdom is the principal thing: therefore get wisdom: and with all thy getting get understanding. Exalt her and she shall promote thee: she shall bring thee to honour, when thou

dost embrace her. She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee." Prov. 4; 7—9.

Solid happiness is secured to him who cleanses his way according to the word of God. It has been proved by the experience of all ages, that holiness and happiness, sin and misery, are inseparable companions, so that he who chooses the one, must of necessity have the other. Whatever our outward circumstances may be, in this changing world, we cannot but be inwardly happy while we are pure in heart and life. This portion is secured to us in Christ Jesus our Lord, by a covenant which cannot be broken, and is firmly and unalterably fixed in the nature of things; so that the mediatorial plan must cease, the covenant of Jehovah must be broken, and the order of things established by the Deity be overturned, before a holy man can be unhappy.

This plan of holy living will render you useful all the days of your life. There are but two proper ends of living: the one is to receive good, and the other to do good. The sun was created to enlighten and enliven the earth; the glory of the Lord shines upon the church, that she may arise and shine upon the world; and you are blessed that you may be made a blessing. By viewing the plans and purposes of heaven, we learn our duty; let us conscientiously discharge it. While you follow the advice which has been given, this ever will be the case. You will do good to all men, and thereby imitate your heavenly Father, "who is good to all;" and whose "tender mercies are over all his works." Ps. 145: 9.

True honours, both from God and men, will flow upon you, while you walk in the paths of purity, you cannot have the honours which arise from bloody conquests, ill-gotten wealth, and lawless power; but you will be honoured with the friendship of God, and the approbation of his people. Even your enemies will secretly honour you in their hearts, and would be glad to stand on the high ground which you occupy. Your real worth will be known, esteemed, and prized; and when you quit the present

scene, the Lord will crown you with everlasting honours in that world where "they that be wise shall shine as the brightness of the firmament: and they that turn many to righteousness, as the stars for ever and ever." Dan. 12: 3.

To conclude: The way which has been recommended to you, is the only royal road to heaven. There, holy persons of every age and nations meet to part no more. We grow old in this world; but there we shall be young again. Those whom we leave behind, when we depart hence, will also grow old in years; but in eternity, pure spirits are ever young and blooming. When a good man dies, holy angels and glorified human spirits welcome him into the house of God, and the mansions of the blessed. Let us look forward with pleasing hopes to that bright abode. This is a world of fleeting shadows; but that is durable and substantial. I am now about to close, and if we may not meet or see each other on earth; may we meet, beyond the bounds of mortality, in the palace of God our great King, through Jesus Christ our Lord!

J. S. B.

THE JANUARY—NO.

This No. having run out, so that we could not supply our new subscribers, that came in since the commencement of the present volume, we have reprinted the same, and sent out as far as we knew to those who wanted them, and will send them to all, who are still unsupplied, if they will inform us. New subscribers can now be supplied with full sets of the present volume from the commencement, and we shall be pleased to receive new orders, so as to be a little compensated for the extra labor and expense of reprinting this No.

OBITUARY.

Bodetourt co. Va. April 30. 1859

Dear brethren Editors.

Another light extinguished. It becomes again my painful duty to record the death of

one of our old and venerable brethren, one who was truly a father in Israel, and a light to the world. Brother ABRAHAM CRUMPACKER died on the 21st inst. after a painful illness of several weeks, in the *Ninety Second* year of his age. Having been, as far as any information now reaches, a consistent member of the church for over *Seventy* years, and a labourer in the ministry for something like *Sixty* years. For his zeal for the truth: and his well guarded manner of living, he was remarkable. He was only known to be beloved, and respected as a neighbor, a citizen, and a christian, and all seem to hope that he is now realizing that inheritance that is undefiled and that fadeth not away, as a reward for his long life of labor and usefulness. So mote it be. Funeral text 1st chapter and 10th verse of 2 Timothy. This leaves myself and family well God be praised hoping that you and yours may be enjoying the same blessing. I subscribe yours in the bonds of christian fellowship

Benjamin F Moomaw.

(In a slip from a paper enclosed in the above there is announced the death of ANDREW McCLURE in the 56th year of his age. He is represented as minister of "that worthy and respected class of christians called DUNKARDS," but we could not find any clue of the residence or time of the death of the subject.)

Died in Painter Creek church, Miami co. O. of consumption of about 18 months illness, borne with holy fortitude, and christian resignation May 3, 1859. Sister CATHARINE SHELLABERGER, wife of brother Elder David Shellaberger, aged 66 years, 7 months, and 9 days. She has left an affectionate husband, and children and friends to mourn their loss. She was a shining light in virtue and patience, and well worthy to be an example in her life of non-conformity to the forbidden maxims and fashions of the world. The funeral services were performed by Elders John Cable and Rudolph Mohler, and others, from 1 Cor. 15 : 50—58.

Died in Manor congregation, Indiana co. Pa. May 12. Sister ELIZABETH WISE, wife of brother Solomon Wise, aged 53 years, one month and two days. She died very suddenly; she went to bed in usual health, and the next morning she was found a dead corpse in the bed. But a few evenings before she died she had told her youngest son, that she would not live to see another Sabbath day. Some doubting whether she was really dead, she was particularly examined by a physician and others, and the result was, that life was extinct, and her death was caused by some kind of fit: She left a husband and seven children, five of which are members of the church. Funeral services by A Helman and others from Matt. 24 : 44.

Died in Ray co. Missouri March 19, 1859. Sister SUSANNA EBERSOLE, wife of brother Joseph Ebersole, aged 40 years 9 months and 24 days. She has been a member for some years, and we have a good hope, that she is at rest. She left a kind husband and several children of which the youngest is only about eleven weeks old. Funeral text Rev. 14: 13. by br. Sam. Blocher and John Martin.

Died in Elk Creek church, Somerset co. Pa. March 13. Brother JOHN C LIVENGOOD aged 57 years 9 months and 19 days. Funeral text John 5 : 25. by br. John Berkley and John Cross.

Fell asleep in Jesus in the Coventry Church, Chester County Pa. on the 9 of May Br. ABRAHAM HARLEY, aged 72 years and 22 days. Suffering a long time with cancer, which he bore with patience, perfectly resigned to the will of his heavenly Father, and for several months anxiously looking and waiting for the time, when he might go home, having no fear of death.

He was one of the oldest members of our church, and always contended earnestly for the faith once delivered to the saints and that the Brethren should be faithful "in declaring the whole counsel of God," and that sinners should be converted, that Zion should prosper and the gospel spread and preached to all and every creature. Thus he continued to his end, earnestly exhorting all who visited him to serve the Lord faithfully, and "prepare to meet their God." He was confined to his house and room about 5 months, and only a short time entirely to his bed. When he felt that the time of his departure was at hand, he called his companion and children, and those that were present, around him, and bid them all Farewell, hoping to meet them all again in heaven—and we would say

Rest, aged brother, rest;

Free from trouble and care;

Thou art gone to dwell among the blest,
The Saviour's love to share.

We adopted the language of Paul to Timothy on the occasion (2 Tim. 4 : 7.): "I have fought a good fight, I have finished my course, I have kept the faith."

PETER MOLLOWBUSH.

Died at the residence of his son Dr. E. M. Sala in West point, Lee co. Iowa some time ago Brother JACOB SALA, formerly of Rockingham co. Va. and later for many years of Canton, O. He was a native of Germany, but his father emigrated to America, when he was only 4 years old, two years before the declaration of independence. He was a brother known by a great many members, to whom it may be a satisfaction to know that his long and weary pilgrimage is ended, after living to an age of 88 years and 2 months.

Died in Shade Mill church, Allegeni co. Maryland January 22, 1859. Brother JOHN MERRILL, leaving behind an affectionate wife and ten children, to mourn their loss. Beside the widow are three of the children members. The brother's age was 48 years and 24 days. His funeral was preached by Jac. M Thomas.

Fell asleep in Christ Jesus in Carroll co. Ind. May 14, 1859, our aged brother ABRAHAM HOFFERT, sen. aged 71 years, 2 months and 8 days. He has left a disconsolate widow and eleven children, (nine of whom are members of the church) to mourn their loss. His death had been looked for for some time, and his dear companion thought at first, it would not be so hard to give him up. But she found, 'tis hard to part with one that was so kind, and while she could not refrain from weeping, yet she and her believing children could not sorrow as those that have no hope, having no doubt, that their loss is his great gain. Funeral services from Rev. 14 : 12, 13, by Hiel Hamilton and others.

Died in Bango District, St Joseph co. Inda. May 28 last at the house of her son-in-law brother James Overlees Sister MARY LEONARD in her 73 year. Funeral services by Elder George Shively and C Wenger from Rev. 14 : 13.

PROSPECTUS OF THE GOSPEL VISITOR FOR THE YEAR 1859, VOL IX

Eight years have nearly passed away since the Gospel Visitor was commenced. The approvals it has received from many of its readers are encouraging commendations of its usefulness. The Editors therefore propose with Divine Permission, to publish another volume. Our increased experience, with a determination to make the Gospel Visitor useful, and a hope of Heaven's blessing upon our labors, encourages us to expect that the next volume will at least be as interesting and valuable as any previous one, and we shall labor to make it more so.

The object of the work will be the same as it has heretofore been, namely, the advocacy of the doctrines and practices of a pure Christianity, as it came from the inspired lips of Christ and the Apostles.

It is impossible for works of this kind to prosper, without the constant exertions of their friends in obtaining subscriptions. Will the friends then of our enterprise make an effort to extend the circulation of the Visitor that its influence may be enlarged. Let it be remembered that it is the only paper devoted to that form of Christianity which we as a community of professing Christians believe answers to its original character. Will not then our dear brethren, and sisters too, aid us in a cause which we cannot but think is good, and which we think deserves their approbation.

We hope the German Visitor will not be forgotten. We need for it a large addition of new subscribers, and we believe they can be obtained by our brethren and sisters making a little exertion.

Each number of the English Gospel Visitor will contain 32 pages double col-

umns, and the German, 16 pages, neatly printed on good paper, put up printed covers and mailed to subscribers regularly about the first of each month. Twelve numbers of the English make nearly 400 pages, and the German about one half of that number.

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And at the same rate for any number over thirteen.

All persons to whom this PROSPECT is sent, are requested to act as Agents in procuring subscribers. Should a person who receive this, not feel inclined, not be able to act, they will please hand it to some one who may feel make some effort for the advancement of the work. Any person can act as his own agent by sending us his name with dollar in current funds. Remittance by mail, if properly directed, at our risk.

In ordering the Gospel Visitor, write the name of the person, Post-Office, County, and State, in a plain hand.

We again ask our friends to make some exertion for the Gospel Visitor, and send us as many names as possible, by the first of December.

All communications to the Gospel Visitor, whether on business of the paper or for publication, should be addressed to the "Editors of the Gospel Visitor, Columbiana, Columbiana Co. O."

HENRY KURTZ.
JAMES QUINTER.

Columbiana, Columbiana Co. O.
September 29th 1858.

THE CANCER CURED.

H E A R Y E

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To
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Being a further

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and other Ordinances
as taught in the Gospel and practised
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Some so wise you can't teach them anything;
Some are taking too many Papers already.

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GOSPEL VISITOR,
COLUMBIANA, O.

THE
GOSPEL VISITOR,

A MONTHLY PUBLICATION

BY HENRY KURTZ & JAMES QUINTER.

VOL. IX. AUGUST 1859. NO. 8.

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From E M Adam with 3,00. James Q. Sam Brillinger 1. H Koontz f H B (Please have a little patience.) J S Burkhart. D P Ziegler. Sam S Hummer 1,50. Cornelius Castle. S Horner 1. John Zug. Christian Wertz. Martin Garber. C Bucher f min. John Zug. J Haines f Str. Jacob Cronise 2f min. H Spicher f Vis. &c. J L Kline f min. Jacob Mohler f min. Henry Garst f min. John Lewis. Susanna Sidle. Martin Myers 5 f H B (see notice.) John Righter. David Bock 1 f min. H N Groybill 6,80 f

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THE GOSPEL - VISITOR,

VOL. IX.

August 1859.

NO. 8.

THE MAKING AND VENDING OF ARDENT SPIRITS CONDEMN- ED BY THE BIBLE.

"That which is altogether just shalt thou follow, that thou mayest live, and inherit the land which the Lord thy God giveth thee." Deut. 16 : 20.

Dear Brethren and Sisters in the Lord; with all who read the Gospel Visitor, permit me to drop a few thoughts based on the passage of scripture which heads this communication. That the Lord always had a people on earth, to whom he communicated his will, either by moral law, or by moral sense, is manifest. In the scripture now under consideration, we have a moral law from God to man, the design of which is to teach him as a social being the duties he owes to God, and to his fellow men.

When the Lord was about to bring his people, and settle them in the land he promised to their fathers, he exhorts them through his servant Moses in many things, and tells them that they must not do after the manner of the heathen, but they must destroy the things done by them, they must break down all their images, and destroy all their pictures, and *"That which is altogether just shall they follow, that they may live, and inherit the land which the Lord their God giveth them."* Here God has given his people a law to obey, and associates a promise of life, and the inheritance of the promised land, upon condition of obedience. Take this in connection with what the Lord spake by St. Paul, 1. Thes. 4 : 11, 12, *"And that ye study to be quiet, and to do your own business, and to work with your own*

hands, as we commanded you: That ye may walk honestly toward them that are without, and that ye may have lack of nothing." Rom. 12 : 17, *"Provide things honest in the sight of all men."*

From these scriptures (and many others) it is evident that the Lord will have his people to follow some business for the support, and protection of the body, of themselves and families. This business the Lord in the text says should be *"altogether just."* And in the text as quoted from St. Paul, the Brn. are directed to *"study to be quiet, and to do a business in which they could walk honestly toward them that are without, and to provide things honest in the sight of all men."*

Thus, dear reader, it is manifest that the Lord's people must be a self-supporting people, under the blessing of God, working with their own hands, doing their own business, providing for their own households. And those who will not do so, are represented as having denied the faith, and as being worse than infidels. The business, however which we follow for our support, must be a just business. It must be conducted upon just principles; upon gospel principles, not merely with a design to lay up treasures upon earth, but to support the body. The object of the business God's people follow, being only to support and protect the body; it need not be very extensive. Those brethren of limited means can be employed in a calling sufficient for their support. Whatever the calling may be, whether extensive or limited, one feature must

be observed in its character. *It must be a just business.*

A business it must be in which a man can, and may do justice to his fellow man. In the ordinary walks of life, there are many callings, or employments within themselves just. The husbandman may cultivate the soil, raise his wheat, his corn, his stock, &c. with all the necessities of life, justly before God, without incurring his displeasure, for the Lord has given all this into his charge. Equally so can the mechanic, manufacturer of useful articles, which are calculated to promote the health, comfort, and prosperity of man. The merchant may buy and sell useful merchandize, by which man's health and happiness are promoted, and advanced. The Printing business, and the useful professions, may be followed justly before God and man.

But remember, reader, there are some kinds of business in our happy land, and followed by man, which are unjust, and cannot be followed justly before God. Because they are based upon false principles, and are pernicious in their effect, and destructive in their tendency. Such business cannot be followed justly. Though the man by nature may be as just as ordinary, or natural men are; yet following a business which is unjust in its nature, necessarily involves him in injustice.

The business of distilling ardent spirits is unjust and *cannot* be followed by the people of God. God intended the cereals for the support of the life of man, and the beasts given him for his use. Distillation destroys the life supporting properties of the cereals, and converts them into a life destroying engine, by which hundreds and thousands of our fellow creatures, have been ruined, and destroyed both soul and body. Moth-

ers are made widows, and children, orphans, and wretchedness and misery spread over our otherwise happy land.

All these evils with thousands of others which follow in their train have been brought upon humanity, by the devil inventing or discovering a means through which he can pervert the precious gifts of God, and change them from the use God intended them, into that which is evil, and thereby destroy the happiness and usefulness of man.

"That which is altogether just shalt thou follow;" "That ye may walk honestly toward them that are without;" and "Provide things honest in the sight of all men," these passages demonstrate the truth, that no child of God can follow a business which has produced so much evil as distilling ardent spirits has done; and at the same time it is doubtful whether it has ever benefited mankind in any way whatever, while it is certain that millions have been harmed by it.

And as it is unjust to manufacture an article, the effects of which are only evil, it is equally unjust to sell such an article. The business of vending the article, is in every respect as unjust as the manufacturing of it. The merchant and the retailer, may deal out their dry goods, their groceries generally, they can, they may do it honestly before God. The purchaser receives value for his money. If he pays his dime for sugar, or coffee, or any other article necessary for the support and comfort of life, he receives value, and though he pays too high a price for the article, he loses but a cent or two. But if he pays his dime for ardent spirits, his family is robbed of all his money, while he receives an article which can do him no good, a poison which will blunt the finer feelings of humanity, destroy a husband's love,

and a parent's affections, and turn the man (the noblest creature of God) into the brute, and will eventually cause the death, and destruction of the soul.

Distillers of ardent spirits, and you retailers of that article which has produced so much poverty, wretchedness, and misery, riot and bloodshed, in our country; what have you done? what are you still doing? Permit me to call your attention to that human form before you; look into his face, where the image of God was once stamped, and what figure do you behold? What sentence do you read in his countenance, in his blood shot, swollen eyes, in his deformed visage? *You read* the victim is condemned, and you are his executioner. You have manufactured the engine of his destruction, you have put up your sign, and called your unguarded and unthinking youth to your house, you have given him the article you manufactured for his destruction, you have succeeded, you have effected his destruction and filled your coffers with the price of his soul. Will you continue a business which has produced all this evil, and as already said, doubtful whether it has ever benefited man in any way whatever? Will you not abandon an evil which will send you in the presence of God, with the blood of your victim upon your soul? While a widowed mother, with her fatherless children will testify against you. Permit me here to give you the emotions of the drunkard's child, whom you by your unjust business made such.

The circumstances which induced the writing of the following lines are as follows: A young lady in New York was in the habit of writing for the Philadelphia Ledger on the subject of Temperance. Her writing was so full of pathos, and evinced such deep emo-

tion of soul, that a friend of hers accused her of being a maniac on the subject of temperance. Whereupon she wrote the following lines.

"Go feel what I have felt,
Go bear what I have borne—
Sink 'neath the blow a father dealt,
And the cold world's proud scorn;
Then suffer on from year to year—
Thy sole relief, the scorching tear.
Go kneel as I have knelt,
Implore, beseech and pray—
Strive the besotted heart to melt,
The downward course to stay,
Be dashed with bitter curse aside,
Your prayers burlesqued, your tears
defied.

Go weep as I have wept
O'er a loved father's fall—
See every promised blessing swept—
Youth's sweetness turned to gall—
Life's fading flowers strewed all the
way—

That brought me up to woman's day.

Go see what I have seen,
Behold the strong man bowed—
With gnashing teeth—lips bathed
in blood—

And cold and livid brow;
Go catch his withered glance and see
There mirrored, his souls misery.

Go to thy mother's side,
And her crushed bosom cheer,
Thine own deep anguish hide;
Wipe from her cheek the bitter
tear;

Mark her worn frame and withered
brow—

The gray that streaks her dark hair
now—

With fading frame and trembling
limb;

And trace the ruin back to him,
Whose plighted faith in early youth,

Promised eternal love and truth,
 But who, forsworn hath yielded up
 That promise to the cursed cup;
 And led her down, through love and
 light,
 And all that made her prospects
 bright;
 And chain'd her there mid want and
 strife—
 That lowly thing, a drunkard's wife—
 And stamp'd on childhood's brow so
 mild,
 That withering blight, the drunkard's
 child!

Go hear and feel, and see and know,
 All that my soul hath felt and known,
 Then look upon the wine cup's glow,
 See if its beauty can atone—
 Think if its flavour you will try
 When all proclaim; "tis drink
 or die."

Tell me I hate the bowl—
 Hate is a feeble word,
 I loath—abhor—my very soul
 With strong disgust is stirr'd,
 When I see—or hear or tell,
 Of the dark beverage of Hell."

Manufacturers, and venders of ardent spirits, permit me to call your attention to the declaration of the word of God, in which we are assured that the children of God will judge the world. What will be your doom if such abused orphans as the above, will have your cases to dispose of? Stand in awe and sin no more. Yours in the love of the gospel.

D. P. S.

Double Pipe creek, Md.

March 30th 1859.

For the Gospel Visitor.

THE WORK OF A CHRISTIAN.

Every member of Christ's body has a work to do. This is a subject that requires our serious attention. First we will consider, what constitutes us members of Christ's body. Some may presume to reform, to abstain from outward sinful practices, and come to the church and be baptized, and think that is sufficient; but I tell you Nay. Christ told Nicodemus, Except a man be born again, he cannot see the kingdom of heaven. And will man try to get to heaven by a few lazy wishes, and substitute something in place of what Christ has said? We are told such are thieves and robbers, and also hewers out of cisterns that can hold no water. Christ is the door, by him if any man enter, he shall go in and out, and find pasture.

Further we shall consider, how they are members of Christ's body? They must see their emptiness and poverty, by nature, as the prodigal did, and be convinced and convicted on account of their sins, and know and feel themselves lost without the aid of Christ. Then they will flee to Christ by prayer and supplication, and deep repentance and contrition of soul, and enquire what they must do to be saved, as Paul did. Here faith springs up, that he is willing and able to save to the uttermost all that come unto him, and that he will cast out none, that come unto him, and they will not rest contented until Christ is formed in their souls the hope of glory and feel and experience the love of Christ in their souls sweeter than life and stronger than death.

Here they crucify the old man, and put on the new man, Christ Jesus; and the things he once loved, he now hates, and the things he once hated, he now loves, and he loves God with all his heart,

soul, mind and strength, and his neighbor as himself, and loves the church of Christ and his members, and desires to be with them, and desires the cause of the glorious Redeemer to prosper, and it is his delight to obey all that his Lord has commanded him to do. Thus you can discover he is prepared to be laid in the building of God, and is an ornament and a grace to the church of Christ, and constituted as a lively member of Christ's body.

This is the way they are constituted members of Christ's body. Thus they grow in grace, and progress in the christian life, and endeavour with Christ's aid and assistance to withstand all the wiles of the devil, and run with patience the race that is set before them, and, come life, come death, come what will, his footsteps he will follow still. Thus he goes into the vineyard, and labors faithfully, and hopes for the reward to come, and with expectation waits for it. He sees sinners dying all around, and he feels a deep interest for their souls' salvation, and goes to them, and warns them to flee the wrath to come, and tells them the awful consequences, that, if they turn not, they must forever die. Their prayer and desire is, that all might come to the knowledge of the truth, and be saved.

We are commanded, that when we go to the house of God to worship, to prepare our hearts, for it is better than to hearken to the sacrifice of fools. But there are some who have a form of godliness, but who deny the power thereof, from such we are commanded to turn away. Such can talk of the world to the door of the house of God, and sometimes in the house until worship commences, how can such people prepare their hearts with such conversation as this? They worship God a little, and the dev-

il a heap, or in other words fear the Lord, and worship their own idols. They will sit still also in the house until the meeting is closed, and learn their children to do so too. They love order and good behaviour, which belongs to the church of God.

Another step we shall notice,—the culture of children. Is it not astonishing to see so many professed christians bringing up their children in all the fashions and vanities of this world, as it were for the devil, and not for Christ? Awful will be the day of Judgment to such people. They are commanded to bring them up in the nurture and admonition of the Lord, and also to train up a child in the way he should go, and when he is old he will not depart from it. We are told in the word of God, that by the fruit we are to know the tree; for we cannot gather figs of thistles, and it is our Father's will, that we should bear much fruit. Let us cast off the works of darkness, and put on the whole armour of God; for a reward awaits all the righteous and faithful followers of Christ.

Dear brethren and sisters. Let us be earnest and incessantly engaged for the prosperity of Zion, and for those that are yet out of the ark of safety, and let us also pray the Lord of the harvest, that he would send forth more laborers into his vineyard; for the harvest truly is plenteous, but the laborers are few.

These are the works the christians have to do, and they do them heartily as to the Lord, and not to men. We are commanded to talk of the word of God, when we walk by the way, and when we go in and out, and lay down and rise up. O may the Lord be with us, and guide us by his good Spirit into all truth, and bring all things to our remembrance, whatsoever he has said; and keep us from the evil, that is in the world, and finally save us in his kingdom, is my prayer, Amen.

J. W.

For the Visitor.

SUNDAY SCHOOLS.

The introduction of Sunday Schools into our society has begun to be considerably agitated among the Brethren in various parts of the country, and there seems to be much diversity of opinion about the propriety of the measure. The subject certainly is an important one, and deserves the prayerful examination of God's people. There are certain objections urged by those who think the measure inadvisable that are truly weighty; and if Sunday Schools cannot exist without the evils to which the objectors refer, they ought never to be patronised by the Brethren, much less instituted among them. Some of the objections might be mentioned:— One is that the introduction of Sunday Schools among the Brethren would be an innovation on the pure and simple plan of the Gospel; that our Savior never commanded the institution of any thing of the kind; and that it consequently would be a move in favor of that popular religion of the day which has lopped so many branches from the Tree of Salvation and engrafted error thereon.

To this exception I have no reply to make; my impression is that it is unanswerable in the negative by those who would uphold the religion of our adorable Redeemer in its primitive purity, and I refer it to the wisdom of the Elder Brethren in general counsel assembled. May they answer it through the teaching of the Holy Spirit, in accordance with "The Faith once delivered to the Saints."

Another exception taken is that in many of the existing Sunday Schools, among all denominations, there is an exhibition of caste and a fostering of pride that do not at all illustrate the

teachings of the meek and lowly Jesus: whereas the instillation of the principles of *His* doctrines into the minds of the young, should be the grand object had in view.

If teachers vie with each other in demonstrating that they are proud and vain, it is but in accordance with man's fallen nature, unrenewed by saving grace, if their scholars follow their example. But could not the brethren and sisters, who alone should be the instructors in Sunday Schools established among them, effectually keep down any spirit of that kind by teaching humility by precept and practice; adorning their profession by a godly walk and conversation, and a meek and lowly exterior? Undoubtedly they could, and unquestionably they should, or else have nothing to do with Sunday Schools.

Still another exception is that most of the books for Sunday School libraries are religious novels and nothing else, giving a character of romance and unapproachable virtue to a creature of the imagination; that the scripture question books in common use are merely on parts of the Gospel; whilst the distinctive doctrines and observances, which we should be zealous to teach and uphold, for the very reason that we believe them truths and commands rejected by so many *for the want of proper instruction*, are entirely ignored; and that buying these objectionable and deficient books, the production of overgrown wealthy religious establishments, is making merchandise of the Gospel equally with paying for preaching.

There is but one reply that ought to be made by the brethren to this seeming objection to Sunday Schools, and that is, reject all such books totally and unreservedly. Some may ask when this reply is made, can Sunday Schools

be conducted without books? Certainly not, but we have "the Book of books the best book," and it contains *all* that it is necessary to teach the young in regard to religion; hence the conclusion is that the brethren may establish Sunday Schools, and have no reading book connected with them but the Scriptures. However there is probably no valid objection to scripture question books, provided, they are not written with a view to suit the opinions of men, but in accordance with the whole of God's truth; doing violence to none of his doctrines or commands.

The following plan of Scripture instruction, which is not wholly new, is submitted for the consideration of brethren interested in the matter.

Let all the reading classes of a school have the same chapter in the New Testament, commencing at the beginning of the book, for a lesson to be studied, and read by all at the same session. After it has been read let each teacher question his or her class on it as thoroughly as possible, to ascertain how well it is understood; as well as to train them to habits of reflecting upon what they read. Subsequently to this the superintendent, or one of the teachers, might make such remarks and exhortations upon the chapter read, as might be deemed expedient.

Further, let such portions of the New Testament be selected for the scholars to commit to memory as will collectively give a complete knowledge of the Gospel plan of salvation; and let all the scholars commit a part of this selection for recitation at each session of the school. As an inducement to diligence, let a blue ticket be given for every — verses committed to memory, and a red ticket exchanged for every — blue ones thus obtained; and let it be understood,

that at the end of the term there will be presented to each scholar a prize of more or less value, according to the number of tickets that each may have: the prizes to consist of pocket Bibles and Testaments, Hymn books, and other suitable books. It may here be remarked that no tickets should be given for committing hymns or any thing to memory but the Scripture selections made for that purpose, or else the attention of the scholars will be diverted from the main object that should be had in view—the attainment of Scriptural knowledge.

Sunday Schools existed many years before libraries and question books were introduced, much upon the plan above proposed, and it is presumed that they can still be conducted upon the same basis.

S. T.

Whitemarsh, May 1859.

Translated from the German.

OLD LETTERS

OF ALEXANDER MACK AND OTHER
BRETHREN.

No. 10.

Written nearly a Century ago.

In Jesus, our crucified and from the dead risen Immanuel I wish peace and salvation with heartfelt greeting in the spirit and in love to thee, my esteemed and in the love of Jesus wellbeloved, though unknown friend and sister in the hope of eternal life.

I have not long since heard of thee, how the good God and Father of our Lord Jesus Christ has visited thee so kindly, and given thee to feel the misery of thy sins, and invited thee so tenderly to his heavenly marriage feast. Yea, with tears of joy I listened, when I heard the relation of this of thee; but I shall be still more rejoicing, when the Lord shall fully accomplish the work begun in thee.

And since I believe firmly, that thou art desirous now to order thy case in such a manner as to walk in the Lord's ways, I could not refrain from writing these few lines to give thee some encouragement in what thou hast resolved to do, that thou mayest not cease to go on strongly, and to adhere to the Lord with thy whole heart, entirely suppressing the (will of the) flesh, and to use diligent care, not to faint in thy calling, but to strive to enter in at the strait gate, (as a poet has said so beautifully in the German: "Ringe recht, wenn Gottes Gnade Dich nun zi-het und be-kehrt," &c.)

Beloved in the Lord, I write not these things as if thou didst not know them, but I believe, that the burning light of the love of Christ will give you much better to understand and know, what thou hast to do or leave undone, as I could know and communicate with mouth or pen. Yet I would in love counsel thee, to use diligence in reading and meditating of the New Testament. wherein we find abundantly, what the word as John calls him, which came from heaven, and proceeded from the Father, (teaches us,) namely Jesus Christ, who came into the world, to save sinners;—what a pattern he left for us, that we should follow his footsteps;—yea thou wilt find, how he has commenced his course and warfare, and submitted himself to the will of his heavenly Father in obedience unto death, yea even unto death on the cross;—how he did pray whole nights in our behalf, and even at the cross supplicated his Father to forgive his judges, and not to lay this sin to their charge.

But he says also to his disciples, "I appoint you a kingdom, as my Father hath appointed unto me," If we now suffer with him we shall also enter with

him into glory.—He says also in another place, "If any man will come after me, let him deny himself, and take up his cross, and follow me." "If any come to me, and hate not his father, and mother, his brother, his sister, and renounces all that he has, yea, and his own life also, he cannot be my disciple. And he that loveth any thing more than me, is not worthy of me."—

In order to attain to such a complete self denial, we have need to call upon God with our whole heart. Yes, we must obtain our help and strength alone from above, and when the change of our mind is founded on Jesus, the rock and corner stone, the author and finisher of our faith,—when we believe with our whole heart, that he the Son of God it is, in whom we must seek our salvation, then we can find it too in him and in his purple-colored blood shed for us. Yea, our faith will be our victory, which overcometh the world, and the gates of hell shall not prevail against it.

Dear sister. If it is now thy desire, that thou wouldst become faithful to thy Redeemer, who has loved thee so tenderly, ere thou didst love him, then it is thy duty also, out of love to keep his word, as he himself testifies, "If a man loves me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him." And again: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven."

Hence it is necessary, if we are truly sorry for our sins, to seek how we may have washed away our sins. When Saul was converted, and had fasted and prayed three days, Ananias said unto him, Now, brother Saul, why tarriest thou? Arise, and be baptized,

and wash away thy sins, &c. Yea, the Son of God himself, though he was without sin, was according to the will of his Father baptized in Jordan; and lo, the heavens were immediately opened, and a voice (from heaven) was heard, saying: This is my beloved Son, in whom I am well pleased.

Beloved in the Lord. You or some one else might now say, "Suppose I was baptized, would I be better off than before? Answer. These things are the commands of our Redeemer, and we should love them more than many thousand pieces of gold. He cannot and will not be our Savior, if we do not keep his word. For "rebellion, (disobediencè) is as the sin of witchcraft, and to obey is better than sacrifice, and to hearken (is better) than the fat of rams." 1 Sam. 15 : 22, 23. Therefore, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22 : 14.

By baptism however I do not understand sprinkling or pouring, as it is said in explanation by the falsely learned clergy. If a little handful of water were sufficient, Christ would not let himself be immersed in Jordan; for to baptize means properly to immerse. Philip and the Eunuch would have had no need to go down both into the water; Jerusalem would not have needed to go to the river of Jordan; a little water might have been brought into the temple. These facts prove sufficiently, which is the true baptism, and which represents the burial of the old man, namely immersion into the water.

Therefore, beloved in the Lord, let us run with patience the race that is set before us. Let us learn to die, before we die. For we must suffer and strive

valiantly, if we desire to obtain heaven. At the same time let us be peaceable with those, among whom we have to live, and let this mind be in us, which was also in Christ Jesus, who when he was reviled, reviled not again, and even did pray for his enemies. He despised the shame, and is set down at the right hand of the throne of God. If we are here despised, mocked, scorned, let us remember, that this happened to our Leader also. Though we are looked upon as the least ones, who are not worthy to be spoken to, the tables will be soon turned.

The Spirit in the Revelation (2 : 26,) says, "And he that overcometh, and keepeth my words unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers." Then shall those, who now appear to be the last, be the first. Then the Lord shall wipe away all tears from our eyes. He that has sincerely wept (over his sins) shall then be richly blessed, as the Psalmist says: "They that sow in tears, shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless, come again rejoicing, bringing his sheaves with him."

I intend now to close. Still I recollect yet an advice, which was also given me, that I should in the morning try to realize the idea of having but one day more to live, and to pray to the Lord from our heart for his protection and guidance, that I might use this day as it might be pleasing to him who seeth all things. If we should live to see the evening, we should think that this might be our last night—and so every day, which God may grant us yet. In this way time will appear to us short, while time will seem long, if we expect foolishly, as if it would never end.

Beloved in the Lord. If thou shouldst feel a desire to go somewhere in order to hear the word of God preached, then try and seek such a place or meeting, where the word of the Lord is taught according to the ancient lovely custom in private houses or dwellings, though people who love the world, prefer going to the big churches. "For that which is highly esteemed among men, is abomination in the sight of God." Luke 16 : 15.

I have written this out of love and in simplicity, yet I hope thou wilt understand my mind, and also hope, the Lord willing, to see thee, when we shall have an opportunity through the grace of God to speak more explicitly as by writing. With this I will commend thee to the Lord, that He may lead thee into all godliness, and to walk in his ways diligently.

Written in Lower Solford, also called Skippack, September 17th, 1773.

JOHANNES PRICE.

(This John Price was, we presume, the grand father of William Price, who died some years ago in Skippack, Montgomery co Pa.)

THE FAITH OF THE PATRIARCH ABRAHAM.

The life of a Christian is not one of ease. We are often called to acts of self-denial—painful self-denial. Our faith will be tried to the uttermost. But if we examine the oracles of truth, we shall find examples of those, who influenced by faith, performed acts of the noblest self-denial and moral courage. Such an example is contained in the twenty-second chapter of the book of Genesis. It is useful to meditate on it; it shows that Isaac was a type of the Lord Jesus Christ, and that the ways of God, though mysterious, are fraught with wisdom, goodness and love.

According to the promise of the Almighty, Isaac was born when Abraham was one hundred years old. He was called *Isaac*, which signifies in Hebrew *laughter* or *joy*. Abraham had seen his son preserved from the perils of infancy. His mother had gazed with unspeakable pleasure upon her child, the son of her vows. The parents of this amiable youth were looking forward to a peaceful dismissal from the toils of life. They were anticipating a happy termination of a tranquil old age. Abraham "planted a grove in Beer Sheba," and rested under its shadow. But has this umbrageous retreat shut out the attack of misfortune? Alas! no, it is not impervious to sorrow. This delightful serenity resembles the stillness of the air, which usually precedes a tempest—it bodes approaching trial. "After these things God did tempt Abraham." After he was full of days, and flattered himself that the sorrows of his earthly career were nearly over, God put his virtue to the test to ascertain whether it were genuine.

But what does God say to Abraham? "Take, now, thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt offering upon one of the mountains which I will tell thee of." Every word deserves our particular observation. Had God said, "take now a firstling, or the choicest lamb, or beast of the flock, and offer it for a burnt offering," it would not have appeared so dreadful. To slay, to stain his hand with the blood of a lamb which he had fed, would be a cruel task to a feeling mind: but the requisition is for a *son*. To select one from a numerous family of children would be a cruel effort. Let the mother look round upon her children when they are assembled before

her like a flock, and say which she could spare from among them! But the demand is "take thine *only* son," in whom the life of both parents is bound up. To part with an only son for a season opens the fountains of a mother's tears, and adds to the gray hairs of a father. When a parent loses a child by death, by ordinary death, by natural death, it causes him to go bitterly in the anguish of his soul, all his days. How great the affliction when Abraham was called to offer his only son as a sacrifice, and to be himself the priest who should plunge the knife into his bosom. Well might the apostle, speaking of Abraham, say that "he hoped against hope, and being strong in faith, gave glory to God."

How many arguments might nature have suggested to prove that such a command could never have come from God. "What! (might the pious Abraham have said,) murder my own child! it is opposed to the very law of nature. How dreadful to slay that Isaac from whom God has promised a numerous posterity. If I put my Isaac to death, how can God's promise be fulfilled? I am now honored by the heathen who surround me. How shall I be reproached and deemed the veriest wretch on earth, if I do this deed? And is not God holy? Is he not a God of love? He cannot, he cannot surely have commanded me to shed the blood of my own child."

But whatever plausible objections he might have made, he answered not a word. Without replying to his Maker, to use the beautiful phraseology of the Bible, the language of simplicity and nature; "he rose up early in the morning, and took two of his young men with him, and Isaac, his son, and clave the wood for the burnt offering, and rose

up, and went unto the place of which God had told him." We behold the faith and perseverance of Abraham. To show how sincere he was, he did not reveal his secret to Sarah, lest she might conceal her Isaac, and prevent the execution of the stern command. He did not inform his two young men, for had they known it, they might have forced Isaac away, as in after ages the soldiers rescued Jonathan out of the hands of Saul. But Abraham sought no such evasion, and like an Israelite indeed, in whom is no guile, he himself resolutely "clave the wood for the burnt offering, and rose up and went unto the place of which God had told him." The place of which God had told him, was no less than three days' journey distant. Was not this to make a further trial of his faith, and to discover that his faith was not actuated by a sudden paroxysm of devotion, but by choice and deliberation? But who can describe what the aged patriarch felt during those three days? Methinks I see the pious Abraham. He walks beside his endeared Isaac, and ever and anon looks on him, and he looks with the eye of a *father*. His full heart is ready to burst. He turns aside to weep. He commands his servants and Isaac to go on. He cannot endure their presence. He must remain alone with God.

The tones of his child's voice linger soft and sweetly on his ear and imagination—his loved, his caressed, his endeared child. The thought of his beloved Sarah crosses his mind. "Sarah, (cries the grief-struck Abraham,) the mother of my child—my fond, my faithful wife? how can I return to her without her favourite? How can I recount to her the tragic scene? She will never smile again. She will be the companion of sorrow. Her evening sun will

set in despair! O God, if it be possible, let this cup pass from me; but not my will, but thine be done!

"But what am I doing? Am I really doing the Lord's work? I may have been deceived. It was not the voice of God I heard. It was an ominous sound from the forest or the desert. It was the sound of the *spectre of the desert*, as he whispered through the crannies of the rocks. I heard a fearful sound from that place before; it was the voice of the spectre, and he bade me cast myself down the rocky precipice; but the angel of the Lord shielded me, and I fled from him. That spot, that horrid spot I dread! There are fearful and sepulchral sounds there! O angel of the covenant! thou guardian angel! save me from delusion.

"My child before me bathed in blood! O no, I cannot murder him! Let the angel of God meet me in some narrow defile, and raise the avenging sword against me! Let devils surround me thick as the leaves that strew the ground in autumn. I cannot imbrue my hands in my darling's blood! Great God! punish me with poverty; let me be driven forth like Cain the savage wanderer; punish me with loss of kingly posterity; but let not these hands take the life of my loved one! No! doom me to eternal solitude! let me be chained through the lapse of years in the midst of the sultry desert! let my name be blazoned with dishonor from the east and the west, and the north and the south; but O, my God! let me not be the destroyer of my poor, my innocent child!"

But Abraham, striving to exercise his faith, rejoins his son and the servants. At length, "on the third day, Abraham lifted up his eyes, and saw the place afar off." And to show his sincerity in the execution of the Lord's com-

mands, he did not tell the servants, but dismissed them. "Abide ye here, and I and the lad will go yonder and worship, and come again to you. And Abraham took the wood of the burnt offering, and laid it upon Isaac his son, and he took the fire in his hand, and a knife, and they went both of them together."

As they walked along Isaac said, in the simplicity and innocency of his heart, "my father;" and the anguished Abraham answered, "here am I, my son." And Isaac said, "behold the fire and the wood; but where is the lamb for a burnt offering?" Think how this innocent question must have gone to the very soul of Abraham. Abraham at length acquainted his son with the divine command. He told him that *he* was to be the lamb, and that *he* was to be sacrificed. But Isaac made no resistance, although, as he was strong enough to carry the wood, he could have overmastered his father, and defeated his purpose. But he was partaker of the like precious faith, with his aged father, and was as willing to be offered, as his father was to offer him. "And they came to the place which God had told him of, and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood."

No doubt sympathising angels hover round the altar, and sing, "Glory to God in the highest," "for giving such strength to man." Expressions of tenderness and resignation now pass between the father and the son. The tears trickle down the patriarch's cheeks; his heart is overwhelmed with sorrow. "Farewell, my beloved son! the Lord gave thee to me, the Lord calls thee away! blessed be the name of the Lord! Do not call me cruel; God commands, and I cannot but obey. Sooner would

I put an end to my own wretched life than thine; but it is commanded of God. His judgments are past finding out. Farewell, my child! thou art to die! murdered by my own hand! I shall not long survive; we shall meet again in happier climes. Farewell, my beloved, my ill fated child!" I behold Isaac at the same time patiently yielding himself; and praying to God to strengthen his father in striking the stroke. But why attempt to describe what either son or father felt? It is impossible! We may form some faint idea, but we shall never fully comprehend it till we sit down with them in the kingdom of heaven, and hear them relate the affecting story again. Hasten, O Lord, that time; may thy kingdom come!

And now the fatal blow is to be given! "And Abraham stretched forth his hand, and took the knife to slay his son." He draws back—he shudders. He cannot yet be the murderer of his own child. He must look again on the victim!

O murder! murder! there is something in murder—foul, hellish murder, which causes even the most hardened assassin to shudder! There is around human blood an armour, a hallowed armour, which it takes daring of no ordinary grade to penetrate; nature—holy nature, will not see her laws violated, without rising in her insulted majesty to assert her rights. The bandit, the assassin will—he must shudder, ere he perpetrate the horrid crime!

But the agony is over! Man's extremity is God's opportunity. Just as, in all probability, the knife was near the breast of Isaac, the angel of the Lord, or Jesus Christ, called to him from heaven and said, "Abraham, Abraham." And he quickly replied "here

am I." And he said "lay not thine hand upon the lad, neither do thou any thing unto him, for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son Isaac, from me."

Now it was that the faith of Abraham was found more precious than gold purified seven times in the fire. With what comfort did the patriarch and his son descend from the mount and return to the young men. With what joy did he return to his home, and relate the mysterious events of his journey to his pious consort! But above all, with what triumph is he now exulting in the regions of the blessed, and adoring that God who gave him grace to exhibit such an exalted instance of faith.

Reader, do you admire Abraham's faith and moral courage? How much more ought you to magnify the love of God, who gave up his Son Jesus Christ to death, for us. For "God so loved the world that he gave his only begotten Son, Jesus Christ, that whosoever believeth in him should not perish, but have everlasting life." And when you read how Abraham bound Isaac, and laid him on the altar, think how God the Father surrendered, of his own determinate counsel, his Son to sufferings and to stripes. Isaac bore the wood on his own shoulders. Jesus Christ bore his own woody cross. Isaac ascended Mount Moriah. Jesus Christ in after years ascended the same mount, though called by a different name. Isaac was bound and laid on the altar, but he did not suffer death; nails were pierced through the hands and feet of the Lord Jesus, and he actually died on the cross. Now was all this nothing? Sinner! it was done for you! Sabbath breaker, you who live just as the world live, you who ridicule con-

version and Christian experience, it was done for you! Let penitential grief melt your soul. Say—

“For me these pangs his soul assail,
For me this death is borne;
My sins gave sharpness to the nail,
And pointed every thorn.

“Let sin no more my soul enslave,
Break, Lord, its tyrant chain;
O save me, whom thou can’st to save,
Nor bleed, nor die in vain.”

Reader, you are here taught what you owe to God. You owe to him *universal obedience*. Your obedience to the commands of God must be *universal*. You must not only obey Him in one thing, you must obey Him in all things. When you learn what God requires, you must prepare to perform the will of God, even though he should call you to sacrifice an Isaac. But you forget this; you are willing to go to a certain point, but you do not wish to go farther. You are willing to acknowledge the truth of religion, and the authenticity of the Scriptures, but you will not practise all the duties required by that religion. You are willing to abstain from gross crimes, you are willing to join an evangelical church, but then you are not willing to come out from the world, you are not willing to pray in private, you are not willing to pray in your families, you are not willing to make the sacrifices God requires, you are not willing to become the plain, the humble, the self-denying, converted Christian.

You are willing to attend church, and perform all the external rites of religion, but you are not willing to *be born again*; whereas the Lord declares, “except a man be born again, he cannot see the kingdom of God.” You are not willing to have *heart religion, vital religion*; you are not willing to give up your heart entirely and unreservedly to

God. There is some idol, some besetting sin, which you will not abandon. Comply with the command of the Lord. “My son, give me thy heart.” Give up your *heart*, give up your *Isaac*. And God will bless you here, and he will bless you hereafter in that blissful clime, where the faithful Abraham and all the weary are everlastingly at rest. God Almighty grant it, for Christ the Redeemer’s sake!

SELECTED.

OUR ANNUAL MEETING IN SOMERSET CO. PA.

The annual gatherings of the various religious denominations, and benevolent organizations, for counselling upon the best measures calculated to promote the objects in view, and for transacting such business as naturally demands the attention of the friends and promoters of those denominations and organizations, are meetings of peculiar interest to many. And their annual returns are welcomed by many as favourable seasons for congratulations among friends, as well as for affording favourable opportunities for imparting new impulses to our lagging zeal, in our efforts to advance the world’s regeneration. The annual feasts of the Jews were regarded with peculiar interest by that ancient people. What a gathering was the feast of the passover! What a concourse of people assembled! How various were their exercises! How refreshing the communion of heart with kindred heart! Their minds were carried back to past ages. They remembered “the days of old.” They thought of their bondage in Egypt—of their miraculous deliverance; and rejoiced at the prospect of a still brighter future under the reign of their promised Messiah. The sincere and the pious who entered

into the spirit of the solemn occasion, no doubt returned to their homes with their hearts comforted and their faith strengthened, and thus the better prepared for the active duties of life, as well as for patiently waiting the ripening of the purposes of God relative to them.

And in the infancy of the Christian Church, when difficulties arose, and when dissension threatened to disturb the peace of the brotherhood, "the apostles and elders came together for to consider of this matter." And when they were come to Jerusalem, they were received of the church." That no doubt was an interesting gathering of many of the first disciples. The subjects of their deliberations were of an important character as they affected the peace of the church. But harmony characterized their proceedings, and they were blessed by God, and they had their desired effect. The decisions of this meeting were kindly received by the brethren, who "rejoiced for the consolation."

When the Savior poured out the feelings of his heart in that impressive, instructive, and interesting prayer, recorded by John ch. 17, the union of his disciples constituted an important subject in that prayer. And all who sympathize with Christ in the holy aspirations of his heart, for having the world brought to believe on him, should also desire, and pray for, and labor assiduously to promote, both "the unity of the Spirit" and "the unity of the faith."

Our annual meetings are, we think, if their design is not misunderstood, and if their power is not abused, calculated to promote union in the brotherhood. These meetings have a tendency to promote union in various ways. We are not well enough acquainted with one

another. We live in different sections of the country. And unless we shall learn to the contrary, we may conceive the idea that sectional differences exist among us as they do in the world. Sometimes reports get into circulation relative to brethren in a particular locality, prejudicial to them. Such reports are believed by some, and views entertained in accordance with such reports. Then there is felt a want of brotherly love toward those who are thought to be wrong in faith, or in practice, or in both. A further and fuller acquaintance with those that were thought to have erred, may produce a great change in the feelings entertained towards them. Hence, as we have said, we sometimes do not love some, because we do not know them. Now when there is a portion of the love of God in human hearts, although that portion may be small, when those hearts are brought within a certain distance of each other, there will be felt a mutual attraction, and a reciprocal affection.

When we come together at our annual meetings, many meet together for the first time. Owing to some influences, and these influences may be various, a different opinion may be found to exist between some brethren upon some subjects. But it is ascertained that both love the truth, both want to have the truth and nothing but the truth. Now this being ascertained, love will be felt one towards the other. And where love exists, there is much more likelihood of a perfect union being brought about, than there is in the absence of love. Love is an element in the moral soil of the human heart very favorable to the growth of truth. And we entertain the idea, and feel confident of its correctness, that where an evangelical work of grace has been begun, and where it is progressing, an

increase of acquaintance, among such, one with another, will produce an increase of christian love. Hence, it is desirable that we should be better acquainted with one another. Now our coming together at our annual meetings afford our brethren an opportunity of becoming acquainted with one another. These remarks are designed to apply primarily to the representatives of the churches who come together to participate in the business pertaining to the meeting; but they will likewise apply to the members of the church in general, who attend those meetings.

Our last annual meeting was a very pleasant one. The precious christian grace of charity exerted its divine influence, and harmony characterized the proceedings to as great an extent as could reasonably be looked for. There was considerable business before the meeting, and some points of more than usual interest. But as is usually the case, there were some things presented of too trivial a character to be brought before the annual meeting. The consummation of the union between the western brethren, and the general brotherhood, is an occurrence that we are happy to record, and we thank God that it has been achieved. We dread the bad effects of schisms. And while we shall be among the last in the church who shall tolerate any error that will be likely to injure the peace, purity, and efficacy of the church, we are decidedly in favor of exercising patience, forbearance, meekness, and love, as long as the nature of the case will justify it, and while there is hope for having the wound healed. We think it would be very well for the brethren in Indiana and in the northern part of Illinois, and the brethren in southern Illinois, to visit each other as much as possible,

and to have more connection with one another. We believe this would be attended with happy consequences.

The step that was initiated for the more general spread of the gospel we hail with joyful feelings. We thank God that we have lived to see such a step taken, and feel that we could now die in more peace, if called upon to depart, since we have seen a subject started that we have looked upon with much solicitude. We believe there are brethren who have felt deeply concerned upon this subject, and who have ardently desired to see, an increased effort made to have the gospel more extensively spread; and who have "offered up prayers and supplications with strong crying and tears" to God that he would bring about, by the working of his power, what they so much desired to see. We congratulate the brethren for the evidence afforded that such prayers have been heard; for the grounds presented upon which we may hope to see realized our ardent wishes. But the subject still calls for prayer. It is very desirable, and indeed absolutely necessary, that we have the wisdom and help of God to mature and further the work. It will call for labor, and sacrifices of various kinds. But it is a holy and noble cause, and let nothing be withheld from it necessary to advance it.

The Rev. Williams, a Baptist minister from New York, and an agent of the American Bible Union, was present with us during a considerable portion of the meeting. The object of his mission was to circulate information and awaken an increased interest upon the Bible Revision Question. He delivered an interesting lecture on the subject on Lord's day afternoon.

The impression he made relative to his subject was favorable. He expressed himself pleased with the interview he had with the Brethren. And the interview was likewise pleasant to us.

The meeting was held in a large and wealthy community of the Brethren. Ample provision was made to answer the demands of the occasion. The regulations were very good, and the order throughout was quite as good as could be expected, considering the great concourse of people present. All was done by the brethren living in the neighborhood that could be done to make their guests comfortable. And while the beloved brethren of Elk Lick and the adjoining congregations who contributed of their means to provide for the meeting, shared in common with us all, in the blessing of the Lord vouchsafed to us on the occasion, an additional comfort was theirs, from the consideration that they were the agents and their bounties the means which the Lord used for preparing the meeting for the use of his people. And we trust those brethren have found, and will still further find that the willing service rendered to God and his people will be accepted and abundantly rewarded by him.

During the meeting there were several persons added to the church, and we hope the efforts made on the occasion may be the means of adding many more.

The meeting closed on Wednesday afternoon with devotional exercises, and the brethren dispersed, we have reason to believe, with their love increased to one another, and to "Him who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." And may we be that "peculiar people" in practice as well as in profession.

J. Q.

PARENTAL RESPONSIBILITY.

Christian parents, what are you doing to bring up your children in the "nurture and admonition of the Lord?" You are commanded by the highest authority, the authority which you revere, and by which you profess to be governed—that of heaven, to bring them up in this manner. The command to bring them up in the nurture and admonition of the Lord, implies that they should be brought up in such a manner as will be calculated to bring them to a knowledge of the religion of Christ, and as will dispose them to embrace and practice it. Christian parents to whom children have been given, should feel that,

"Souls are their charge—to them
'tis given

To train them for their native heav'n."

Christianity strengthens and enlarges all the affections of the human heart. And how strong then must be the love of Christian parents to their children—how great their anxiety for their conversion—how ardent their desires to meet and embrace them in heaven! And how extremely painful to a Christian parent's heart, must the thought be, of their children dying out of Christ, and of enduring all the consequences of such a death! If then christian parents desire to have their children converted and saved, they should bring them into connection with those means which are calculated to bring about these desirable and happy ends.

The primary instrumental means which must bring about the conversion of youth as well as adults, is "the word of truth," "the gospel of our salvation." Consequently, as soon as the minds of children become sufficiently developed for comprehending in any degree the

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gospel parents should teach them its facts, doctrines, precepts, &c. as their minds are capable of receiving them.

Each christian family should constitute a school for the mutual improvement of all its members, and especially for the instruction of the young, in the principles of Christianity. For may not each christian family be considered as a little church? Likewise greet the church that is in their house." Rom. 16: 5. From this language used by the apostle Paul, it appears there was a church in the house of Priscilla and Aquila. The picture of a little church in a family, is to our mind beautiful. Here in the family a part of the service performed in the church can be performed. The father will officiate as minister of the little congregation, assisted by the mother. Here the scriptures can be read and remarked upon; exhortation can be given; and, exercises in singing and prayer can be performed. Here talents that from the modesty of their possessors, might never become conspicuous in public, could be exerted in a very profitable manner. Under such circumstances, seed may be sowed that may yield a rich harvest, and labor performed which shall be well rewarded. May such family schools and churches multiply among us. And may God sanctify their influence to the instruction and conversion of the young, and to the improvement of the old.

Another means that may be used to good advantage for imparting to our children a knowledge of the scriptures, as well as for planting religious principles and forming a christian character, is the sabbath school. This if properly conducted, throws around the young, a train of happy and holy influences. We are all more or less likely to be influenced by example. And when chil-

dren are brought together in the sabbath school, where the scriptures are read, committed to memory, recited, and explained, and where there is singing of hymns, offering up of prayers, and religious conversation, such exercises are favorable for leading the young and tender hearts of children to heaven and heavenly things. And the teachers who have the charge of youth in the Sabbath schools, if they are persons possessing the proper qualifications for their duties, usually become very much interested in the welfare of the children, and from the relation they stand in to them, may exert a very salutary influence upon them. The Sabbath school as an auxiliary to the church for the spreading of the truth, may have been abused, and made subservient to the spreading of error instead of truth. This must not necessarily be so, and it should not be so. Its efficiency as an auxiliary to the church, in doing good, especially to the rising generation, cannot, we think, be doubted by any who will give it, in all its connections, and separated from whatever abuses may have been engrafted upon it, a candid and thorough examination.

With this view of the subject, we should like to see Sabbath schools started among our brethren wherever it can be done. And where our brethren have such schools in operation, we would like to hear of them being encouraged by those of our brethren who have children to educate for life, for death, and for heaven. Those that devote their time and attention to the Sabbath school, should be encouraged. And it will be an encouragement to them to find a disposition prevailing among the brethren, to avail themselves of the facilities afforded by this means, for having their children furthered in the saving knowledge of the Lord.

And parents who properly realize their responsibility, and who feel the anxious concern they should feel for the salvation of their offspring will see the propriety and feel the necessity of taking their children with them to the house of God, the place where the gospel is preached. The lame man of whom we read in the second chapter of the Acts of the apostles, was carried by his friends to the temple. They did wisely. What better place could they have taken him to? Where would those who had the means to help the poor, be more likely to have the heart to do it, than about the temple of God? Let parents show the same prudence that the friends of this poor lame man showed. Let them carry their children, or lead them, or haul them, to the house of God, if it is necessary to do so to get them there. Here our youth may meet Peter and John, or faithful ministers of Christ, who may have some precious truths, truths more valuable than silver and gold to impart. Or here they may meet the Savior, who loves to visit the place where his people meet to worship him.

We are very fearful that there is a great delinquency on the part of many christian parents relative to this thing of taking their children to meeting. It is certainly their duty to do so, when there is no insurmountable obstacle in the way. Children should be taken to meeting when young, in order that advantage may be taken of the power of habit, and that they may become accustomed to the practice of going to the house of God. Often at a very early period, earlier than the parents might expect, religious impressions are made upon the minds of children, and a life of piety is commenced. And should there be no per-

ceptible advantage arising from children attending public worship while they are young, still there will be an important point gained, should they form the habit of going to meeting. Many parents have lamented when their children have grown up, that they have so little taste for christian society, and for the house of God. And whose fault is it often? It may be the fault of the parents. Then take your children while young yet, to meeting and thus do your duty, and if they will not then go when they are grown up, you can feel that you did your part.

When brethren have some distance to go to meeting, they should provide means of conveyance for taking their children with them, if their pecuniary circumstances will allow them to do so. Every facility should be provided by us, as far as we are able to do so, to get our families to the house of God. The spiritual wants of our families cannot be neglected without committing sin. And if in meeting these wants, a few dollars less would be left to our heirs when our earthly possessions are disposed of, it will be much better than to hoard up earthly treasures for them, while we neglect their eternal interests.

Christian parents, great responsibility rests upon you concerning your children. Labor for the salvation of their souls, both for your sake and for theirs; for yours, that you may by doing your duty, have "a conscience void of offense," and for theirs, as they will be lost if they die out of Christ.

J. Q.

Now, Father, Son, and Holy Ghost,
To whom we for our children cry!
The good desir'd, and wanted most,
Out of thy richest grace supply.

A FEW REMARKS ON 1 COR. 6 : 1—7.

There has a little friendly controversy been going on in the Visitor for some time concerning 1 Cor. 6 : 1—7, and I was in hopes that the editorial remarks on page 281, Vol. 8 and the article on page 367 same Vol. written by D. B. both very sensibly written, would set the matter at rest, and convince the mind of every brother as to the true meaning of the text. But, to my surprise, on page 42 Vol. IX, br. D. P. S. comes out in an article, taking quite a different position, and merely follows King James' translation. Now to take the 4th. verse of said translation just as it stands, it seems to amount to a command to us to set them to judge our things pertaining to this life, who are least esteemed in the church. This the writer of said article takes for granted, and then goes on to explain, who those are that are least esteemed in the church. He divides the church into two classes. Those elders and teachers, he says, who labor faithfully in word and in doctrine, are those who are most esteemed in the church, and should not be appointed to adjust difficulties. And of course, he says, it follows that those who labor less in word and in doctrine, with the deacons and lay members are less esteemed. And from among the latter class, he would have those committees necessary to adjust difficulties, chosen.

Now br. D. P. S. Please take your german testament and read in the 4th. and 5th. verses, thus: *Ihr aber, wenn ihr ueber zeitlichen Guetern Sachen habt, so nehmet ihr die, so bey der Gemeine verachtet sind, und setzet sie zu Richtern. Euch zur Schande musz ich das sagen, ist so gar kein Weiser unter euch? Oder doch nicht einer der*

da koennte richten zwischen Bruder und Bruder. And also Campbell's translation, which reads thus; "If, then you have the cognizance of such matters, why do you set those to judge who are of no account in the congregation? For shame to you I say it &c." And then also consider well the definition of the word in the original, which in King James' translation is rendered: least esteemed, given by the editors on page 282 Vol. VIII, which is: *To set at naught, despise or treat contemptuously.* And then see if you can reconcile all this with your views, as expressed in said article. I am afraid it would be a difficult task. For according to Luther's and Campbell's translations, it is not in the form of a command, but of a reproof, which the 5th and 6th verses of the english as well as the other translations make very plain.

Now if the definition of the original word by the editors and the definition given by Grove in his Lexicon, which is: *To despise, contemn, slight, scorn, set at naught, treat with contempt, scoff at.* And the translations of Luther and Campbell are all correct, then, according to the theory of D. P. S. all those preachers who labor less in word and doctrine (perhaps those who are not so gifted, or those whose circumstances will not permit them to labor as much as others, or those who may not be so popular, and consequently will not be called upon to labor so much) and all the deacons and lay-members of the church are a despised class. Now br. Daniel this will not do. Take heed, says the Savior, that ye despise not one of these little ones. Matt. 18 : 10.

D. S.

A HEATHEN'S DESCRIPTION OF CHRIST.

It is authoratively affirmed that the following epistle was taken by Napoleon from the public records of Rome, when he deprived that city of so many valuable manuscripts. It was written at the time and on the spot where Jesus Christ commenced his ministry, by Publius Lentullus, Governor of Judea, to the Senate of Rome—Cæsar, Emperor. It was the custom in those days for the Governor to write any event of importance which transpired while he held office :

Conscript Fathers :—There appeared in these our days a man named Jesus Christ, who is yet living among us, and of the Gentiles is accepted as a prophet of great truth ; but his own disciples call him the Son of God. He hath raised the dead, cured all manner of diseases. He is a man of stature, tall and comely, with a very ruddy countenance, such as the beholder may love and fear. His hair is the color of the filbert when fully ripe, plain to his ears, whence downward it is most ornate in color, curling and waving about his shoulders ; in the middle of his head is a seam or partition of long hair, after the manner of the Nazarites. His forehead is plain and delicate, his face without spot or wrinkle, beautiful, with a comely red ; his nose and mouth are exactly formed ; beard the color of his hair, and thick, not of any length, but forked. In reproving he is terrible ; in admonishing, courteous ; in speaking, very modest and wise ; in proportion of body, well shaped. None have ever seen him laugh, but many have seen him weep. A man, for his surpassing beauty, excelling the children of men.

THE FAMILY CIRCLE.

MAKE HOME HAPPY.

Let us suggest some things which may tend to promote the happiness of home.

1. Each in the home circle must have a benevolent spirit, or have a disposition to make the rest happy.

If one be heedless of the wishes of the others, but tenacious of his own gratification, he acts on a selfish principle, which can sunder all human ties. A benevolent spirit will lead to frequent self-denial for others' good, and it is the corner-stone on which the happiness of home must rest.

2. Avoid the positive causes which tend to mar the peace of home.

Everything which will be likely to displease, if unnecessary, should be avoided. The happiness of a day may be destroyed by a single word or action, and its repetition may keep a family in constant turmoil. Small things may embitter life. He who would knowingly give unnecessary pain is wanting in humane feelings.

3. Each must have a forbearing spirit.

No one that knows himself imagines that he is perfect, even as a social being. He needs the forbearance of others, and he must be willing to extend it to them. To ask perfection in others, when one has only imperfections to give in return, is not a fair exchange. There will often be difference of opinion, but there need be no alienation of feeling. Let the judgment lean to the side of charity, and what charity cannot cover, let forbearance excuse.

4. Be ready to ask forgiveness.

Many are too little to do this. But nothing can so stamp one's character with the seal of true greatness, as a

free, open, penitent acknowledgment of a wrong, whenever it has been done. And whenever such spirits are together, harmony cannot be broken, though the house be small.

5. Cultivate an open, communicative spirit.

An open expression of thought and feeling leads to a wider comparison of views, to more intelligent judgments, and to a knowledge of one another, which removes distrust, and forms the only true basis of mutual confidence and sympathy. Minds cannot flow into one another unless they know each other—unless they are open and communicative. Most subjects may be familiarly conversed upon. At least, a spirit of reserve should be avoided. If characteristic of a family in their relations to each other, it stops the spontaneous outflowing of feeling and thought; it deadens sympathy, chills affection, and thus breaks the sweetest charm of home.

6. Another requisite is the faithful performance of relative duties.

Every social relation involves corresponding social duties. Husband and wife, parent and child, brother and sister, owe to each other respectively the duties of these relations. It is a fundamental law, in all the relationships of society, that they involve reciprocal duties which balance one another. And if a person sustain a relation and neglect its duties, he violates the very principle of harmony in the social system. He disowns his own nature.—He is worse than an infidel.

7. Cultivate a relish for useful knowledge.

Some of the family, at least, have leisure.—Let them so use it as to increase the common stock of knowledge. If a family dwell only on the routine of

daily affairs, or on events of mere local importance, their minds will want vigor and scope. The hour of leisure will drag heavily. Life will pass in a dull monotony. Home will be wanting in attractiveness. But enlarge and elevate the thoughts of the home circle, and it will give vigor to the intellect and freshness to the feelings; it will waken the spirit of inquiry, prompt to diligent reading and study, and pour into the daily conversation vivacity, variety, and elevated sentiment. Let young minds grow up surrounded by a spirit of intelligence which reads, which investigates; not mere news of the day, but that which is of substantial importance—the very kernel of truth. It is dangerous to the happiness of a family, if its leading members sink into mental sluggishness. Many a young mind has sought low and vicious excitement abroad, for want of proper mental employment at home.

8. Cherish the social affections.

Nothing can supply the want of these. They give to domestic life its bloom and fragrance. Under their influence every burden is light, every employment cheerful, every care sweet. Without them all mutual service is a kind of task-work, and life itself cold and cheerless.—A sense of duty, however strong, is not sufficient. A determination to do just what one is obliged to do in the thousand little cares of domestic life overtakes the conscience, and leaves little room for the play of the affections. These are not altogether spontaneous. They may be cherished—directly, by little attentions and kindnesses which feed them; indirectly, by avoiding whatever drinks up their life—seeking pleasure abroad, apart from the family—self indulgence, too absorbing pursuit of wealth or honor—anything which does not give room for the growth and play of the social affections.

THE MOTHER'S LAST LESSON.

"Will you please learn me my verse, mamma, and then kiss me, and bid me good-night!" said little Roger L——, as he opened the door and peeped cautiously into the chamber of his sick mother. "I am very sleepy, but no one has heard me say my prayers."

Mrs. L—— was very ill; indeed, her attendants believed her to be dying. She sat propped up with pillows, and struggling for breath—her lips were white—her eye was growing dull and glazed, and the purple blood was settling at the ends of her cold, attenuated fingers. She was a widow, and little Roger was her only, her darling child. Every night he has been in the habit of coming into her room and sitting upon her lap, or kneeling by her side, while she repeated to him passages from God's Holy Word, or related to him stories of the wise and good men spoken of in its pages. She had been in delicate health for many years, but never too ill to learn little Roger his verse and hear his prayers.

"Hush! hush!" said a lady, who was watching beside her couch; "your dear mamma is too ill to hear you say your prayers to-night. I will put you in bed," and as she said this, she came forward and laid her hand gently upon his arm, as though she would have led him from the room. Roger began to sob as if his little heart would break.

"I cannot go to bed without saying my prayers—indeed, I cannot!"

The ear of the dying mother caught the sound. Although she had been nearly insensible to everything transpiring around her, the sound of her darling's sobs aroused her from her stupor, and turning to a friend, she desired her to bring him to her couch and lay him on her bosom. Her request was

granted, and the child's rosy cheek and golden head nestled beside the pale cold face of his dying mother.—Alas, poor fellow! how little did he realize then the irreparable loss which he was soon to sustain!

"Roger, my son, my darling child," said the dying mother, "repeat this verse after me, and never, never forget it—*When my father and mother forsake me, the Lord shall take me up.*" The child repeated it distinctly, and said his little prayer. He then kissed the cold, almost rigid lips before him, and went quietly to his little couch.

When he arose in the morning, he sought, as usual, his mother's room, but he found her cold and still!—wrapped in her winding sheet! That was her last lesson! He has never forgotten it!—he probably never will! He has grown to be a man—a good man—and now occupies a post of much honor and distinction in Massachusetts. I never could look upon him without thinking about the faith so beautifully exhibited by his dying mother. It was not misplaced. The Lord has taken her darling up.

My little reader, if you have God for your friend, you need never fear; father and mother may forsake you—the world may seem to you like a dreary waste, full of pitfalls and thorns—but He can bring you safely through trials, and give you at last a golden harp and snowy robe, like those the purified wear in heaven.—He can even surround your death-bed by angel visitants. He is all-powerful—an ever-present help in time of trouble. Will you not, then, seek His friendship and keep His commandments?

The labor of the righteous tendeth to life; the fruit of the wicked to sin." Prov. 10: 16.

YOUTH'S DEPARTMENT.

For the Gospel Visitor.

TO THE YOUNG.

AN EXTRACT.

I would speak affectionately to you who are in the bloom of your days, and conjure you," if there be any virtue, and if there be any praise," to "remember your Creator in the days of your youth." Whilst you are still, strangers to the seductions of an ensnaring world, I would warn you against the evils which will gird you around when you go forth from the peaceful asylums of your childhood, and mix, as you unavoidably must, with those who lie in wait to destroy the unwary. I would tell you that there is no happiness but in the fear of the Almighty; that if you would so pass through life as not to tremble and quail at the approach of death, make it your morning and your evening prayer, that the Holy Spirit may take possession of your souls and lead you so to love the Lord Jesus in sincerity, that you may not be allured from the holiness of religion by the devices of a wicked generation. You read of a monarch who wept as his countless army passed before him, staggered by the thought, that yet a few years, and those stirring hosts would lie motionless in the chambers of the grave. Might not a christian minister weep over you, as he gazes on the freshness of your days, and considers that it is but too possible, that you hereafter give ear to the scorner and the seducer. Thus might the buds of early promise be nipped; and it might come to pass, that you, the children, it may be, of pious parents, over whose infancy a godly father may have watched, and whose opening hours may have

been guarded by the tender solitudes of a righteous mother, would entail on yourselves a heritage of shame, and go down at the Judgment into the pit of the unbeliever and profligate. Let this warning word be remembered by you all; it is simple enough for the youngest, it is important enough for the eldest. You cannot begin too soon to serve the Lord, but you may easily put it off too long; and the thing that will be least regretted when you come to die is, that you gave the first days of existence to preparation for HEAVEN.

D. H.

THE CONTRAST.

There cannot be a greater contrast than between a *pious and profane youth*. A *wicked young man* is one of the most deplorable sights in the world. He is engaged in the service of the devil and his angels—the tormentor of his family, and the curse of society. He destroys the prime of his life in his ungodly pursuits, rushes into temptation, and is a slave to corruption. He earnestly delights in sin, glories in his shame, and is led captive by the devil at his will. Reader, if this be thy state, how truly affecting is it! Saints pray for you; angels pity you; the Savior weeps over you, and Jehovah himself is concerned for your latter end: "As I live, saith the Lord God, I have no pleasure in the death of the wicked." Ezek. 33 : 11. "O that they were wise, that they understood this, that they would consider their latter end." Deut. 32 : 29. If you seek Him, he will be found of you; if you forsake him, he will cast you off forever. Young man, you are now warned and admonished: but if you are resolved to disregard every entreaty and pursue your guilty pleasures, if you love misery and are determined

to perish, then, "Rejoice O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment." Eccles. 11 : 9.

A *pious youth* is one of the most delightful sights under heaven. He is employed in the work of God and angels: he is remembering his Creator in the days of his youth, and devoting the morning of his life to the Father of his mercies. By divine grace he is enabled to strive against sin, resist Satan, "flee youthful lusts," contend with corruptions, and conquer temptations when exposed to them; but he avoids the tempter's path, and overcomes a corrupted and corrupting world. The pious youth is a comfort to his family and friends, and a blessing to society. He is training up for a useful and honorable life, a happy death, and a blessed eternity. His amiable example is worthy of imitation by all around him. In a word, he is the admiration of saints, the joy of angels, and the delight of God himself. The Lord taketh pleasure in them that fear him, and in them that hope in his mercy. Psalm 33 : 18. His way is pleasantness and peace in this world. He has hope in his death, and an incorruptible inheritance when time shall be no more. "Let me die the death of the righteous, and let my last end be like his." Let the wicked man forsake his ways; let him pray for the pardon of his sins; for the blood of Jesus Christ cleanseth from all sin. 1 John, 1 : 7.

HOW YOU MAY KNOW GOOD FATHERS.

It is a good sign and true when you see, amid a little group of boys, one

dart from the rest, and tossing his arms above his head, shout, "*There's my father!*" as he runs to meet him. You may be sure, no matter what business troubles soever that man may have, that there is a spot in his heart still fresh and green, which the cares of the world have had no power to blight. "*There's my father!*" With what a pretty pride the little fellow shouts this! He must indeed be a brute, whose fatherly heart does not swell with love, whose eyes do not glisten, who does not, at such a moment, feel amply repaid for that day's toil, no matter how wearisome. After all, *Love* is the only thing worth having in this world. They who stand over new-made graves tell us so. Fame, and money, and ambition, dwindle to nothing beside the white, calm brow of death, though God knows it may be but the youngling of the flock, whose lips have never even learned to syllable our name.—

Queries.

1.

1 Cor. 3 : 12—15.

Beloved Brethren: As I see in almost every No. of the Gospel Visitor some queries and their respective answers, and generally satisfactory too, I wish therefore to know what we are to understand by the apostle's writing in 1 Cor. 3 : 12—15.

C. C.

Answer.—The words upon which an explanation is desired, are these: "Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire;

and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire."

Although these words refer primarily to the teachers, yet they possess a universal character, and may justly be applied to all in the church. No foundation will answer to build a christian character upon but Christ. "There is no other name under heaven given among men, whereby we must be saved." And not only must Christ be the foundation, but if we expect to be rewarded for what we do, our work must be in strict accordance with the truth, which is compared to gold, silver, and precious stones. We understand by gold, silver, and precious stones, such works as are right and proper in themselves as ordained by Christ, and which are performed from a pure and proper motive, namely, to the glory of God. By wood, hay, and stubble, we understand such works as are not ordained by Christ, or, if ordained by him, not performed from a proper motive. Some of the early ministers preached, and some persons believed that circumcision and other Jewish rites were to continue in the Christian church; but in this they were wrong, and all the labor performed to support such things, was of no account, and would be consumed when tried by fire. Again, our fallen nature is such, that unless we are very careful there will be much of self-honor and self-importance mixed with what we do. And when for the time being, nature is not properly brought under, and we do things, such as preaching, if we are preachers, or praying, or giving alms, for self-

aggrandizement, or for getting a name in the world, all such work will not stand the fiery trial through which all our works must pass. It will then be found that such have spent their time and labor to but little purpose; and that they will lose much of that reward which they might have obtained, had they applied themselves in a proper spirit, and with proper zeal in doing the real work of God. Let it be understood that notwithstanding certain imperfections adhered to them, still they had built upon Christ, had been converted, and upon the whole they were good men, and their lives in the main were right. But nothing will be accepted of the Lord in the day of judgment, but what is in accordance with his will, and what has been done to his honor and glory. And there will be some who will have done so much of that kind of work that will be consumed, that they will be saved as by fire; that is, saved as things are saved, when a house is on fire—saved with difficulty.

"According to this, the important truth is to be found in this passage which the evangelical church has ever decidedly maintained, that *salvation* is conditioned only by the *faith* with which is connected Christ as the foundation; but the *degree* of salvation stands in proportion to the degree of sanctification which man attains; that is to say, he whose work, together with the foundation in him, shall stand the test in the day of the Lord, will attain to a higher reward than he who loses his labor, although himself is barely saved."

The Catholic doctrine of purgatory finds no countenance whatever in this passage, for purgatory refers to the cleansing from the dross of personal

sin of believers not sanctified here below. But in this passage the allusion is not to any purifying of persons from sin, but to the trial of their works, and their building.

"Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward." 2 John 8.

2.

Concerning our manner of electing officers in the church.

Dear Brethren: I wish to have your views on the subject of electing speakers as there is a difference of opinion among our brethren. Some think we are not holding our elections agreeable to the word or the example given in Acts 1:23. Please give an explanation on that subject; by so doing you will oblige your brother,

J. H. B.

Answer.—We have sometimes thought that perhaps there might be an improvement made in our manner of electing ministers and deacons. But as we do not know the precise manner in which Matthias was chosen, as it is said "they gave forth their lots," and as our present mode seems to answer very well, we are satisfied with it.

3.

Concerning money in church treasury.

Dear Brethren in the Lord: I wish to ask you a few questions which you will please answer through the Visitor. Is it right when brethren have some money, say fifty or one hundred dollars in the treasury for the use of the poor, to put that money out on interest.

S. R. H.

Answer.—We think it is not wrong to put such money out on interest, if it is not needed for immediate use.

4.

Military exercises.

Is it right for brethren to attend the regular military musters, or is it wrong to do so?

S. R. H.

Answer.—As the Brethren consider war contrary to both the letter and the spirit of the gospel, it must appear very inconsistent for any of our brethren to attend military exercises; and we consider it very wrong for them to do so.

The last two questions had been mislaid. Hence, their appearance at this time. Br. S. R. H. will please excuse.

5.

1 Cor. 7:36, 37.

Dear Brethren: Please give us an explanation of these verses, and tell us whether Paul had reference to the father or the bridegroom.

S. L.

Answer.—The following are the words in the text referred to: "But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of her age, and need so require, let him do what he will, he sinneth not: let them marry. Nevertheless he that standeth steadfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well." Reference is probably here made to the father of the virgin, and after the ancient and eastern way of viewing the subject he considers the question of marriage as entirely placed in the hands of the father, or the guardian of the virgin.

But perhaps we come a little nearer to the true sense, if we understand by virgin virginity, or abstaining from marrying, as Paul himself did. At least we think Paul would not countenance such an authority of a father over his child, that is of sufficient age to make a choice, though he gave countenance, to the idea, that a man, and a woman too, may either marry or keep their own virginity.

Poetry.

CHRISTIAN UNION.

Brethren all who disagree,
Yet would have charity to please us.
Union there can never be,
Unless that we are one in Jesus,
One as he is one in God,
In spirit and in disposition,
This the holy scriptures teach,
'Tis plain without an exposition.

Party names then lay aside,
And cast away your broken cistern,
Christ the lamb, the church the bride.
Then take no other name but christian;
Brides they take the husband's name,
Nor would they sanction any other,
Why should we not do the same,
What do you say, contending Brother?

All the family on earth,
Yea, all the family in heaven,
Take thy name the scripture saith,
Indeed no other name is given;
Let us then in one agree
And throw aside our party spirit,
Unto Christ let's married be,
And all his promises inherit.

You who never have complied,
With any gospel requisition,
You who have the faith denied,
May come to Christ and find admission,
Come the way of his commands,
The way the apostles so much prized,
He who reads may understand,
Believe, repent and be baptised.

So shall you with us receive,
Of all your sins a full remission,
From your bondage he'll relieve,
And answer every right petition;
He will keep you in the way,
If you'll attend his orders given,
Raise you up at the last day,
And seat you by his side in heaven.

FAREWELL—SONG.

My brethren I love you I feel in my heart,
Some tender emotions to think we must part,
The thought would distress me but on heavens
shore,
The faithful will meet and be parted no more.

My duty, my duty, it calls me away,
The call is so urgent, that I must obey,

And when we are parted in secret let's go,
And pray for each other and for sinners too.

It may not be long till the trumpet will sound
And call all the nations the universe round,
I hope then to see you and thousands unknown
Ascending in triumph where Jesus is gone.

In hope of that meeting, let's part in good
cheer;
So farewell my brave soldiers, accustomed to
war.

A many a hard battle you fought and did gain
But still you must conquer if you'd wish to
reign.

No danger of conquest if you will obey,
And follow the Saviour in the gospel way;
Your foes tho' a thousand are conquered by one,
When two are united ten thousand shall run.

Farewell, ye young converts, enlisted for war,
Gird on the blest armour, for battle prepare,
For hell is enraged, and men do despise,
They will try to prevent you from gaining the
prize.

But think that blest heaven is peopled with
those,
Who once lived on earth and surrounded with
foes,
They under the banner of Jesus did fight,
By faith then receive him, obey and you'll live.

Rely on his word, and his promises plead,
For Jesus has plenty for all who may need.
The way that looks doubtful, the Saviour made
plain,
Then do not be doubtful, but trust in his name

My brethren and sisters, I bid you farewell,
Through grace I am determined to fight against
hell;
Through grace I am determined to make my
way through,
May we all meet in heaven! so Christians adieu.

For the Visitor.

THE CREATION.

Come, meditate a while with me
Upon the wondrous works of God,
His wisdom, power, and skill we see
In forming all things by his word,
The heavens with all the starry hosts,
Which shine in brilliant beauty there,
The earth, with hill, and dale, and coast,
The sea bedecked with islands fair.

The Sun, the glorious king of day,
Sheds forth his beams of gorgeous light,

Fair Cynthia, with serene ray,
Shines forth the modest queen of night;
The lofty oak, the stately palm,
All trees and shrubs, and beauteous flowers,
The winding stream, the lake so calm,
The busy bee in roseate bowers.

The pretty little joyous birds,
That gladden many weary hours,
Instinctly warbling notes of praise,
To their great architect and ours;
And beasts of all varieties,
Huge whales and fish to fill the sea,
Insects of every shape, and size,
That buzz and flit from flow's to tree.

Far more than these were made by him,
That noble architect of ours,
And lastly Adam, free from sin,
Was formed and placed in Eden's bowers;
The image of his Maker, God,
Did Adam bear, O favored one!
Though sweet and lovely his abode,
'Twas not thought good to dwell alone.

So Eve was formed, a help mate fair
For Adam in his Eden home,
True bliss and harmony dwell there,
And then creation's work was done;
In six days all this work was done,
Harmoniously all things accord;
The planets in their courses run;
All things but man obey the Lord.

L. T.

REFLECTION ON DEATH.

Ye dying men reflect to day
Upon your mortal state,
For here on earth you have no stay,
Your mortal body must decay,
For this is common fate.

Man is mortal, and born to die,
Experience does show;
The word of God does testify
The same, on which we can rely,
That all to dust must go.

There is a part in man we know,
That never, never dies;
That part will to kind Jesus go,
Or else to misery and wo;
Repent, your end draws nigh.

Immortal soul that vital part,
Must go to heaven or hell,
O come my friends, lay it to heart,
To one we go when we depart!
Forever there to dwell.

CORRESPONDENCE.

Dear brethren Editors.

I lately returned from a little Missionary tour through the western part of this state, traveling some three or four hundred miles, attending a number of meetings and attending to some church matters &c. In this, as at all times under like circumstances, I was again impressed with the importance of a more extensive system of ministerial efforts among the brethren, as a body. The favorable reception with which we met, and the earnest attention paid to our feeble efforts, as well as the salutary effects it appeared to have upon many of our hearers, and the favorable disposition expressed toward the doctrines advanced, convinced us fully, that much good would result from the general diffusion of the truth through these as well as other parts of the world.

Though this is a subject that has been generally canvassed among the brethren, and the annual meeting from time to time has been called upon to lay the foundation for improvement in the church upon this subject, and while all, both individually, and as a body, admit its importance, and the obligation resting upon us by the command of the Savior and the example of the first christian, nothing has yet been done.

The demand being met by such arguments as these, the time has not yet arrived; we cannot for the present come to any definite conclusion, how it might be accomplished. The ministry has been called to the performance of that work and they ought to go, and if they make sacrifices here they will get their reward. In answer to the above I will simply say by way of inquiry, Why has not the time arrived for the

church to act in this matter? Has not the commandment gone forth, more than 1800 years ago? "Go into all the world and preach the gospel to every creature &c."

The Savior sent them, the duty now of the church (the body of christ) is to send them,—not only to appoint them, but to enable them to carry it out. Why can we not devise some plan, by which improvement can be made? are not our churches large and wealthy? And are there not many brethren who might be useful in the field, if they had the means &c.? We have then both the means, and the material. Why not then employ them?

But we are met with the answer, the ministry has been called to that duty, and upon them it devolves. Has not experience taught us, that if the whole work is to rest upon them, it will forever remain crippled, and limited, compared to the increasing demand. But it is said, Many of them are blessed with much, and are able to devote their time, &c. While that is true as respects some, yet there are others who are in indigent circumstances, who are called and might be useful, while others who are not called have an abundance, and are still accumulating wealth by thousands, and are not contributing any thing for the promotion of the good cause. Our talents are all given to us by the Lord, and may consist in intellectual gifts, and they may also consist of the unrighteous mammon of this world, and therefore we consider, that the obligation rests as much upon one as upon the other.

But again we are told that we should persevere, that we will get our reward. In reply to this I would say, that I am of opinion, that the ministry among the brethren generally are discharging

their duty more fully than any other class of men. They are sacrificing more time and money and performing more labor for which they have no remuneration in this world than any with which we have any acquaintance. But we are sorry, that we cannot say so much for the laity. They are doing nothing comparatively nothing.

Dear brethren, if the ministry shall get their reward for their labor of love, is there not danger of you losing your reward? If there is any honor, or advantage in the conversion of the world, let every brother and sister come in for their share. All we have and are belongs to the Lord; we are his stewards. Let us then make such use of the Lord's goods, that we may give an account of our stewardship with joy and not with grief. If he who gives a disciple a cup of cold water will get a reward, how much more shall the cheerful giver whom the Lord loves, be abundantly blessed!

Our opinion has been for some time that some efficient brethren should be kept constantly in the field.

It is not our purpose at present fully to discuss this subject, but only to keep the matter before the brethren, and if we could get them to see the matter as we see it, there would soon be a change, believing that we have the means, and the material, and that the time is *now*, and the demand is urgent, and the command imperative, Go and preach the gospel to every creature &c.

Va.

B. F. M.

ON THE DEATH OF A BROTHER.

Monrovia, Md. May 1st. 1859.

Dear Brethren: On the twenty seventh of April our much beloved brother Nator bade adieu to all the pains and disquietudes of mortality, and entered into life. He had long languished under an enfeebled body, and had been called to endure a complication of affliction. While these, sanctified as they were by grace, naturally induced him to trim his lamp, and to wait in an expectant attitude, the coming of his Lord, they also tended to prepare his friends for the painful

bereavement. His companion was a close and unwearied attendant. It was the brethren's and sister's happy privilege to watch over his last lingering moments, and to soothe the pillow of death, and to witness the flight of his redeemed and triumphant spirit.

But after every medical exertion had proved ineffectual, he meekly rendered up his ransomed soul into the hands of his Redeemer. Thus died brother Nalor, more full of honor than of days, leaving behind him a copy of everything praiseworthy and of good report. Oft has he given me sweet counsel when I felt ready to sink beneath the pressure; but by adhering to his advice, and trusting in a faithful God, I was soon happy again. He spake much to his friends around him to prepare for death. Religion in him was not the production of gloom, either during the progress of life, or in the near views of its termination, and uniformly expressed his satisfaction and joy at the prospect. We have met with a great loss in our church. He was a Deacon. How mysterious are the ways of God! But we know the Judge of the whole earth must do right. Submission therefore, becomes his creatures, under the darkest and most painful dispensation. In mind and body, for the last few days I have been distressed, and at times almost overwhelmed:—

"Every sorrow cuts a string
And urges us to rise."

O that my God would now come and absorb my will in his. The solemn and affecting events thus brought under review, are admirably calculated to teach many important and useful lessons. It would be well if the living would lay it more to heart. Yet alas! how feeble the influence which these truths appear to have on the actual doings of men in general. This is greatly to be lamented. Brother James Nalor never yielded to reveries of un-governed fancy, nor was he the creature of wild and undefined impressions; on the contrary, he ever sought to know the will of God, by the legitimate use of every means of grace afforded him. In the course of the last few years especially, he had experienced an intensity of desire for the prosperity of Zion.

Brother Nalor has six children in that blest abode; they all died in infancy. Oft times would his mind be car-

ried away to them by an eye of faith, so that death itself seems but as the gathering around us of the arms of our sainted friends, receiving us with holy affection and most soothing embraces. With the hope of being gathered into such a society of kindred at the moment of death, and the smiles of our Savior, death will be sweeter and softer than repose. Oh! to die thus with the arms of earthly and heavenly love joined beneath and around us! Can this be an hour of terror! No, rather it is like going home.

How blest the righteous when he dies;
When sinks a weary soul to rest,
How mildly beams the closing eyes,
How gently heaves the expiring breast.
So fades a summer cloud away,
So sinks the gale when storms are o'er,
So gently shuts the eye of day;
So dies a wave along the shore.

Hail, auspicious morn! Till then, let us press on, and, with unabating vigour, nobly struggle through every difficulty and affliction. And yet a little while, and he that shall come will come, and take his tempted people to their everlasting rest.

C. C.

Editorial.

☞ We gratefully acknowledge a handsome increase of our subscription-list (of about 40) at our last yearly meeting, and especially rejoice that our dear brethren in Iowa and other Western States have been blessed with a good prospect of a plentiful harvest, and of a good time coming, while with us the same prospect has been blasted by the frost, in June.

☞ A brother says, "he paid for the Visitor three years ago, and never received it."—Why did he not inform us of this long ago? We certainly have no wish to make such a mistake, nor can we at this late day ascertain, how it happened, and would prefer at all times, to be immediately informed of our errors, in order to correct them. If a brother or any person pays us for something in advance, and it does not come in a reasonable time, (this side of the Rocky Mountains it should come in less than four weeks,) then let that brother not wait three months, much less three years, without giving notice of the fact.

☞ There is also often complaint made, that members had paid for the

Minutes, and never received them. We can assure our brethren, that the Minutes are sent with the greatest care to all whose names are found on the lists made up here and at the yearly meeting. Still mistakes and omissions may happen, and we are always glad to be informed of them, and to correct them. But we are sure the mistake is made often at the Postoffice, where they are to be distributed. Being too large to be sent under seal in a letter, members should particularly inquire for something printed (a little pamphlet.) Postmasters are not all as careful as they should be. Some are perhaps not scrupulous to open small packages directed to some person, reading or giving to others to read, what does not concern them, and thus the thing gets lost, because there is perhaps no name inside, and the wrapper with the direction has been thrown away. The only way to do is to charge the Postmaster to take good care of all that comes to our name, and when we call at the office, to have not only the letters, but also the papers searched, or what is still better, to pay the P. M. for a private box to put in all our mail-matter, then we will be pretty sure, if he is honest and employs honest persons as substitutes, of getting what belongs to us. If you do so, and make proper inquiries in due time, not too long apart, at your Postoffice, and what you expected has not come, write at once to us, and we will try to send again, if we are able.

☞ We have sent the Minutes of the late yearly meeting not only to all who ordered and paid for them, but a great many to our friends and agents, for which we ask no other return, but a continuance of their favor in exerting themselves for the Gospel Visitor. If any that have ordered it, did not receive it by this time, let them inform us, and we will try again to send. If we have missed some of our agents, and directed the Minutes wrong, it was perhaps only because the agent's name was not at the head of the list. Where we sent two or more to one person, we hope they will distribute them properly.

OBITUARY.

Died in Marshal co, Indiana May 31 last Sister ESTHER MILLER, consort of br. Jonathan Miller, formerly of Stark co. Ohio, aged

54 years 8 months and 24 days. Funeral services on Phil. 1 : 21 by the writer

CHRISTIAN WENGER.

Died in Somerset co. Pa. May 14 Brother TOBIAS MUSSER, an old, well known and well beloved member of the church, aged 82 years, 4 months and 23 days. His house and heart were always open to receive strangers, and many a time the writer of this enjoyed his hospitality. May the Lord reward him. Of his last illness, which lasted only a few weeks we are not informed particularly, nor of the family circumstances, whether his loving companion has survived him, or gone before. Only this we know, that he left a respectable family of children, mostly married and members of the church.—A later communication informs us, that he left an aged widow and eight children to mourn their loss. Funeral services by brn. Blough and Shrack on Rev. 14: 13.

Died suddenly near Columbiana, O. May 18—LOWINA FESLER, a daughter of Jacob Bleem, and wife of Jesse Fesler, aged 29 years, 3 months and 27 days, leaving behind a sorrowing widower with 3 small now motherless children, an aged father, 2 brothers and 1 sister to deplore their loss. Funeral attended by the Edits. and improved by a consideration of 1 Pet. 1 : 17.

Died in Lancaster co. Pa. near Lititz June 5, DANIEL PFOUTZ, son of brother John Pfoutz, aged 38 years. He was engaged with his neighbors to raise a barn on his farm on the 28 May, when a heavy piece of timber fell and crushed his foot, which eventually caused his death.

Died in Jefferson co. Iowa March 17, JOHN TEETER, son of David and Margaret Tecter, of lung fever, aged 20 years, 3 months and 18 days. He was an obedient son to his parents, industrious and careful in his habits, and at the commencement of his illness expressed his wish to be baptized, as soon as he would be well enough. Toward his end he felt very anxious about his soul, prayed to God with great earnestness, and obtained at last a lively hope, that he was now going to where he could praise his God for ever and ever.

Died in Elkhart co. Inda. November 20, last Sister CATHARINE MILLER, wife of William Miller, aged 37 years, 2 months and 23 days, leaving a loving husband and 6 children, to mourn their loss. Funeral text, Rev. 14 : 13.

Died in same county May 9 Sister—MOYERS, wife of br. Jacob Moyers, aged 71 years 5 months and 20 days. Funeral text: 2 Cor. 5 : 1.

Died in Somerset co. Pa. June 12, Sister ANNA COOK, wife of brother—Cook, aged 40 years 8 months and 24 days. She left behind a loving husband and 11 children to mourn their loss. Funeral text: Rev. 14 : 13 by br. John Cross.

Died in Yellow Creek church, Elkhart co. Inda. May 20. Brother JOHN BARINGER, aged 60 years 2 months and 17 days. Funeral text Job 14 : 1, 2 by br. Daniel Cripe, Jacob Studebaker &c.

Died in Middle creek congregation, Somerset co. Pa. June 20. infant son of br. Jacob and sister Mary Miller, aged 23 days. Funeral sermon on Psalm 90 : 12 by Eld. J. S. Hauger.

NEW EDITION

OF OUR

HYMNBOOKS.

We are now able to furnish Hymnbooks either by express or mail at the shortest notice, and shall gladly fill large or small orders accompanied by the cash, as we have been under heavy expense, and several hundred dollars are to be paid this month (June) to the Binders.

By mail we shall send One Dozen single for \$3.40 Cents postpaid, which is now required by law. By Express we send One hundred single Hymnbooks for \$25.00, furnishing the box, but the freight to be paid by the Receiver. Double Hymnbooks (german and english) are counted double, 6 Copies as one Dozen, &c. The books are got up in superior style, and will please even the most fastidious. Please, send orders soon to the Publisher,

HENRY KURTZ,
Columbiana, O.

NOTICE!

Our friends, who have ordered Hymnbooks, will please to have a little patience, inasmuch as our stock was rather unexpectedly exhausted, but we shall ere long have a fresh supply ready.

Der Evangelische Besuch.

Wir haben im englischen Visitor abermal uns beklagen müssen über die geringe Zahl unserer deutschen Freunde des Deutschen. Wir haben aber aus Versehen die Zahl zu gering angegeben. In der Januar-Proc. waren die Namen auf 124, im Februar auf 256, im März aber auf 15 mehr, und also 271 gestiegen, und seither sind noch etliche mehr hinzugekommen, deren Namen auch noch angezeigt werden sollen. Aber immer ist die Zahl noch weit zurück von dem Punkt, wo wir hoffen dürfen, daß das Blatt seine eigene Unkosten zu bestreiten vermag. Diß ist so entmu-

thigend, daß wir nicht daran denken können, das deutsche Werk länger fortzusetzen als bis zum Schluß dieses Bandes, es sey denn, daß sich zwischen nun und dann die Zahl der Unterstützer so vermehrt, daß wir mit mehr Freudigkeit es fortsetzen können.

Wir denken nicht gerne daran, das deutsche Werk aufzugeben, da wir befürchten, es sey der letzte Versuch, der gemacht wird, um das Deutsche in unserer Gemeinschaft zu erhalten. Das einzige Mittel, das noch einigen Erfolg versprechen möchte, ist nach unserm Bedünken dieses, an unsere Leser des Englischen Visitors zu appelliren, welche noch deutsch lesen können, oder wenigstens deutsche Leser in der Nähe haben.

Der Preis des Englischen und Deutschen Visitors zusammen, ist nur Ein Thaler fünf und zwanzig Cents des Jahrs. Wir sind überzeugt, daß mehr als die Hälfte unserer englischen Leser die Deutsche Sprache verstehen und lesen können. Würden nun diese oder eine Mehrheit derselben auch den deutschen Besuch unterstützen, und so für beide, den Englischen und Deutschen Visitor unterschreiben, da der Preis so gering ist, so wäre der Evangelische Besuch in seinem Bestehen sicher gestellt, und die Herausgeber würden mit neuem Muth an die Arbeit gehen, auch dieses Blatt so nützlich und erbaulich zu machen, als es möglich ist bei seinem so beschränkten Raum. Um der kleinen Anzahl willen von Freunden des Deutschen und der Evangelischen Wahrheit, die den Besuch gerne lesen, und den Englischen Visitor nicht lesen können, haben wir den Besuch bisher fortgesetzt unter großen Opfern; aber wir können es nicht länger thun, ohne daß auch unsere Brüder an dem Opfer mehr Theil nehmen. Die deutsche Sprache sollte unter uns aufrecht erhalten werden, und ein deutsches Blatt zur Ausbreitung der Wahrheit, wie wir sie aus Gottes Wort schöpfen, ist nicht nur wünschenswerth, sondern scheint höchst nöthig zu seyn. Brüder, ja ihr lieben Brüder und Schwestern alle, bedenket die Sache ernsthaft und mit Gebet zum Herrn, der befohlen hat, das Evangelium allen Völkern zu verkündigen, und dann dürfen wir hoffen auf einen günstigen Erfolg.

LITERARY NOTICE.

THE SCIENTIFIC AMERICAN.

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THE
GOSPEL VISITOR,

A MONTHLY PUBLICATION

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Der Evangelische Besuch

für diesen Monat wird mit der Nummer des folgenden October-Monats zugleich erscheinen, da der deutsche Herausgeber um seiner Gesundheit willen in einer Wasser-Cur-Anstalt, und daher von hier abwesend ist. Die deutschen Leser werden freundlichst um Entschuldigung der Verzögerung dieser Nummer gebeten.

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THE GOSPEL - VISITOR.

VOL. IX. September 1859. NO. 9.

Communicated for the Gospel Visitor.

"Ye are the salt of the earth."

"Ye are the light of the world"

(Matt. 5 : 13, 14.)

The words above quoted are the words of the Lord Jesus Christ. They are spoken of the disciples. "Ye"—ye who have heard my words, ye who have followed my commandments, ye who have learned of me, and are doing the will of God the eternal father. Ye are not of the world, but I have chosen you out of the world, that ye may be the salt of the earth, and the light of the world.

Note first, Salt is a mineral, containing within itself the properties, or qualities, to preserve certain matter to which it is applied; it contains a self-preserving principle. And hence it is a very apt figure, by which to present the advantages of christianity to the world. As salt preserves matter to which it is applied from putrefaction, so christianity preserves the earth from moral and physical destruction. It is only by the presence of the disciples of Christ, that the earth remains, and is preserved from destruction.

From the history of the past we are justified in asserting that the moment the last christian will be taken from the earth, the judgments of God will be poured out upon a guilty world, and certain destruction will follow in its train. While Noah and his family remained in the world, the antedeluvians were permitted to enjoy their carnal pleasures. But so soon as Noah and his family (those eight grains of salt) were in the ark, and the door shut by the hands of

God, there was no more salt remaining in the earth. And O! Behold the destruction.

While Lot remained in Sodom, the Sodomites are permitted to revel in their ungodly deeds, and their filthy language may proceed out of their unholy mouth. And notwithstanding their wickedness being so great, that their sins reached unto heaven, yet, if there had been ten righteous remaining in her, their preserving influence with God, would have spared the place. But I fear there was but one, yet his presence preserved the city from destruction one whole night, after God's messengers were there, for the purpose of destroying the place. The angels admitted that they could do nothing while he was there; hence he is hurried out of the place, and behold the artillery of heaven is open upon the place, which is now without one single grain of salt. And what is the result? Let the putrid waters of the Dead Sea tell the rest.

While a single christian remains in Jerusalem, Titus the Roman general under Vespasian may lay siege to the city. But mark the escape of the last one out of the city, and his entrance into "*Pella*," and the battering rams of an infuriated Roman soldiery will be brought to bear upon the walls of Jerusalem. Then tremble, O earth, and be astonished, O heaven, at the scene of carnage.

So with the earth. While christians remain in it, sinners are permitted to revel, to disobey God's word, to blaspheme his holy name, to persecute his

people. But when the Lord will descend from heaven with a shout, and the last christian shall be changed to immortality, and caught up from the earth and remain with Christ, then sinners, the earth will be left without salt, and what will become of you? I wish not to tell you. My message to you is to entreat you to turn to God with your whole heart, and be converted that your sins may be blotted out, and so become a grain of salt to preserve the world from destruction.

From the testimonies before us, it is evident that the christian's presence in the world preserves it from physical destruction. And it is certain that this earth can never be destroyed while God has a remnant in it. But the apostle has shown us, that the Lord's people will not all sleep (die), but they will be changed, in a moment, in the twinkling of an eye, at his coming. (1 Cor. 15: 51.) And we know not what year, month, week, day, nor hour when the Lord will come. One thing certain, the time is near, *very* near at hand. Sinner, you have no time to lose, no, not one moment. When you lie down upon your beds in the evening, you know not but before your clock strikes the hour of twelve, you may be summoned before your judge. Hasten sinner, flee for refuge. Flee to Jesus, he can do needy creatures good.

As the christian's presence in the world preserves it from physical destruction, so his life preserves it from moral destruction. For the christian is not only the salt of the earth, he is also the light of the world. The world without christianity, would be like the world without light. As the world without the sun is dark, so life without christianity is nature's darkness, and would be more like hell than any thing else.

Christianity dispenses to all around the light of its divine character. It teaches humanity what it is to be good, what it is to be kind, lovely, and affectionate. How to refuse the evil, how to subdue the lusts of nature, &c.

Christians living the life of Christ in the flesh, by the faith in the Son of God, is like salt applied to the matter it is intended to preserve; like a candle set upon a candlestick. All can see the light, all can be benefited by its saving, and preserving properties. The sceptic, the infidel, and the profane, may all be saved, saved from the error of their way. Permit me to give you an illustration. I will give in illustration the account of an infidel's conversion.

"Mr. W —, a young gentleman of fine talents, was years ago a chief clerk in a bank in Virginia. He was a good scholar, and a courageous and honest young man, but was the leader of an infidel club; and had nearly succeeded in throwing from his mind the last shackles of what he used to call the "nursery superstition," which was the religion his pious mother had taught him.

On one occasion upwards of one hundred thousand dollars in bank bills had to be carried to Kentucky, and he was selected to carry it. And he was obliged to pass through a part of the country where highway robberies and even murders were said to be frequent; and he arranged his affairs to pass it in the day time. But he took the wrong road, and having lost himself, was glad to find a shelter anywhere. He rode about a long time in the forest, amid the darkness and chilliness of a starless October night.

At length he saw a dim light, and pushed his horse forward until he came to a poor wretched looking log

cabin. It was now near 10 o'clock. He knocked and was admitted by a woman, who told him she and her children were alone—her husband had gone out hunting; but she was certain he would return, as he always came according to promise. The young man's feelings may be well imagined. Here he was with a large sum of money alone, and perhaps in the house of one of those robbers whose name was the terror of the country? He could go no further—what was to be done? The woman gave him supper, and proposed his retiring. But as he could not think of permitting himself thus easily to fall into the hands of robbers, he took out his pistols, examined the priming and determined to sell his life as dearly as he could.

In the mean time the man of the house returned; he was rather a fierce-looking hunter; he had on a deer skin hunting shirt and bear skin cap, and seemed to be much fatigued, and in no talkative mood, all of which boded our young infidel no good. He asked the stranger if he did not wish to retire; he told him no; he would sit by the fire all night. The man of the house urged him. But he could not think of such a thing. He was terribly alarmed, and expected this would be his last night on earth. His infidel principles gave him little comfort. His fears grew into a perfect agony. What was to be done?

At length the rough backwoodsman rose up, and reached over the stranger's head to a little shelf, and took down an old book, and said, "Weil, stranger, if you wont go to bed, I will; but it is my custom always to read a chapter out of God's word before I go to bed." A load was at once removed from him. Though avowing himself an infidel, he

now had full confidence in the Bible; he was at once safe. He felt that no man who kept an old Bible in the house, and read it, and bent his knees before his Maker, would do him no harm. He listened to the prayers of the good man, at once dismissed his fears, and lay down in that rude cabin and slept as calmly as he did under his father's roof. From that day he ceased to revile the Bible. In after years he became a christian, and often related these facts to show that no man can be an infidel from principle."

Thus, dear reader, you have an idea of the saving and preserving properties of christianity. The young infidel banker with his pockets filled with bank notes in the hunter's cabin in the wilds of Virginia, was dreadfully alarmed, while he fancied himself to be in the house of one like himself. But so soon as he saw that fierce looking hunter take down from the little shelf an old book, which was the Bible, and read a chapter, and then bow his knees in prayer to God, his fears all passed away. And I doubt not, but the banker may have seen his countenance change, for I presume the hunter's fierceness was in the banker's own eye.

Many of us can testify to the truth that when we are in the christian's home we feel secure, and sleep calmly. The traveler feels secure in the christian's house without bolting his chamber door. The infidel may curse christianity, but in the christian's house he lays his carnal weapons by as useless things. All of which prove the truth of the preserving principles of christianity.

My dear friends, permit me to entreat you to espouse the cause of christianity. Every sinner converted to God, will add one grain of salt to the salvation of the world, and light up one more candle

to give light to your benighted neighbor. And perhaps light up the pathway for your father, mother, brother, sister, or child to heaven.

Double Pipe Creek, Md.

D. P. S.

THE HEALING OF THE LUNATIC CHILD.

Matt. 17 : 14—21; Mark 9 : 14—29; Luke 9 : 37—42.

Many are the causes of the sorrows which afflict a parent's heart. In the afflictions of their children, they themselves are afflicted. To a pious parent, the moral maladies of their children are the greatest troubles. The affliction of the lunatic child was a distressing one. The representation agrees very well with epilepsy, which being founded on a morbid excitement of the nerves, is thought to be connected with the changes of the moon. Hence the word *lunatic* from the Latin *luna*, the moon, is used to describe the disease. The evangelists refer the origin of the disease to an evil spirit. It appears that the disease was not continuous, but that at times the child fell into paroxysms. The falling into the fire and into the water, the gnashing and foaming, and the pining away, represent his condition to have been such that it was not only afflicting to himself, but it must have likewise been very afflicting to his friends.

The father, compelled by an intense anxiety of which a parent's heart alone was susceptible, brings his afflicted child to the disciples. Christ and three of his disciples, namely, Peter, James, and John, were absent. It seems to have been an unfortunate circumstance that the Master himself, and three of the chief of the apostles were not pres-

ent. The remaining nine, perhaps, were weakened and discouraged by the absence of those in whom an extraordinary share of divine power seems to have been usually found. The enemies of our Lord had taken advantage of his absence on the Mount of Transfiguration, and no doubt hoped to bring his cause into disrepute. We are forcibly reminded in reading this part of the history of Christ, of a somewhat similar occurrence during the absence of Moses and Joshua on Mount Sinai. Then, too, the enemy had found his advantage, and tempted the people to commit idolatry. Exod. 32.

It would appear, that the nine disciples, to whom application had been made by the father of the lunatic child, to have the evil spirit cast out of his son, proved unable to accomplish what they had been requested to do, and what they had attempted to perform. Their own shame and confusion upon their failure, and the exulting feeling of their enemies, may be readily imagined. To render the humiliation of the disciples the greater, a multitude was present to witness their defeat. The Scribes probably argued from the failure of the disciples to cast out the evil spirit, the insufficiency of the power of Christ to do it; but the correctness of this inference, the disciples would deny. In this way, the strife, no doubt, waxed warm. But to save the weak disciples from overwhelming confusion, and the cause they advocated from contempt, the Master himself returns from the holy mount, his face and person yet shining with the glory with which he was clothed while there, insomuch that *straightway all the people, when they beheld him, were greatly amazed, and running to him saluted him.* "Yet here the impression which that glory made, was

other than the impression of the countenance of Moses. When the multitude saw *him* as he came down from *his* mountain, the skin of his face shining, "they were afraid to come nigh him," (Exod. 34 : 30,) for that glory upon his face was a threatening glory, the awful and intolerable brightness of the Law. But the glory of God shining in the face of Christ Jesus, though awful too, was also an attractive glory, full of grace and beauty, drawing men to him, not driving them from him : and thus, indeed, "*all the people, when they beheld him, were greatly amazed,*" such gleams of brightness played around him still : yet did they not therefore flee from him, but rather, as taken with that brightness, they "*running to him, saluted him.*" (Compare 2 Cor. 3 : 18.)

Yet the sight and sounds which greeted him on his return to our sinful world, how different were they from those which he had just left upon the holy mount ! There the highest harmonies of heaven ; here some of the wildest and harshest discords of earth. There he had been receiving honor and glory from the Father ; here his disciples, those to whom his work had been intrusted in his absence, had been procuring for him, as far as in them lay, shame and dishonor. But as when some great captain suddenly arriving upon a field of battle, where his subordinate lieutenants have well nigh lost the day, and brought all into a hopeless confusion, with his eye measures at once the necessities of the moment, and with no more than his presence causes the tide of victory to turn, and every thing to right itself again, so was it now. The Lord arrests the advancing and victorious foe ; he addresses himself to the Scribes, and saying, "*What question ye*

with them ?" takes the baffled and hard pressed disciples under his own protection, implying by his words, "If you have any question, henceforth it must be with me." But they to whom these words were spoken were slow to accept the challenge ; for it was one from among the multitude, the father of the suffering child, which was his only one, who took up the word, and kneeling down before Jesus, declared all his own misery and his son's, saying, "*But if thou canst do any thing, have compassion on us, and help us.*" The poor father almost doubts whether he can do any thing ; in the reply which Christ gives him, he leads him into his own heart : "If thou canst believe, all things are possible to him that believeth." As much as to say, that uncertainty whether this can be done or not, is to be resolved by thee and not by me. There is a condition without which thy child cannot be healed ; but the fulfilling of the condition lies with no other than thyself. The absence of faith on thy part, and not any overmastering power in this malignant spirit, is that which straitens me ; if this cure is hard, it is thou that renderest it so. Thou hast said *If I can do any thing* ; but the question is, *If thou canst believe* ; this is the hinge upon which all must turn." Who but they that have felt their responsibility in the sight of God, can appreciate the father's feelings at this stage of his interview with Christ. It was the desire and design of Jesus to awaken faith in the father's heart.

With a masterly hand, he touched the chord which went to the very depth of his parental feelings, and the, to him, momentous question came up before his mind, Does the removal of all this untold of misery which has afflicted this

my only son, from his childhood, now depend upon my agency in the matter—upon my belief? The thought is distressing, the responsibility great. The father, as well as the son, was laboring under affliction; the latter—that of unbelief. The great Physician understood his case, and had successfully prescribed. There was a little spark of faith in the father's heart, which being kindled, reveals to him the depth of unbelief which is there. Then arises the prayer from a heart trembling with the fearful responsibility which rests upon it, "*Lord, I believe: help thou mine unbelief.*" "For thus it is ever: only in the light of the actual presence of grace in the soul, does any man perceive the strength and prevalence of the opposing corruption. Before he had no measure by which to measure his deficiency. Only he who believes, guesses aught of the unbelief of his heart." We have said that the relation in which the father stood to the healing of his son, as implied in the words of Christ, in which the cure is made to depend upon the father's faith, imposed great responsibility upon him. He felt it, and became greatly interested. And if all parents felt their responsibility growing out of the peculiar relation which they stand in to their children, by which relation, the welfare of the children in a very considerable degree is committed to the parents, the latter would be more like the father of the lunatic, and feel the need of more faith, that their influence upon their children might be all that it is desirable it should be. And did all persons realize how much they have to do in working out their own salvation, there would be more praying, "*Lord help,*" than there is.

When the father told the Lord of the failure of the disciples to give re-

lief to his son, he with grief exclaimed, "*O faithless generation, how long shall I be with you? how long shall I suffer you?*" This rebuking complaint, seems to have been designed for, and certainly applies to all present, in whose unbelief He sees represented mankind, especially all Israel as it is, the perverse generation by nature and from of old. First of all, however, the words apply to the hastily judging people, as also to the scribes, who were malignantly rejoicing at the weakness of the disciples, then to the father of the lunatic, and finally in no less measure to the disciples, who were bringing shame upon him below, when he was receiving honor above; they seem to deserve on this occasion to be classed with the multitude. For, however professing christians may presume on their safety, because they bear the Savior's name, and claim to be his followers, if in conduct they are like the world, they will, by Christ the judge, be classed and condemned with it. Grieved as Christ was at the unbelief which was manifested, still he ceased not to bear and love. As there is power in him, so is there forgiveness. And after he had vented his feelings in exclamations of grief, he gives the gracious command: *Bring him unto me.*

Such was the direction of Jesus, and the lunatic is brought into his presence. But while he was coming, the "*spirit tare him; and he fell on the ground and wallowed foaming.*"

Whether the spirit did this in defiance of the power of Christ, as the disciples had attempted to cast him out and could not, or whether he knew his approaching doom, and wished to do all the mischief he could because his time was short, is uncertain. "We may observe, in Christ's address to the

foul spirit, the majestic "*I charge thee*;" no longer one whom thou mayest dare to disobey, against whom thou mayest venture to struggle, but I, the Prince of the kingdom of light, "*charge thee*, come out of him." Nor is this all: he shall "enter no more into him." Christ bars his return; he shall not take advantage of his long possession, presently to come back (Matt. 12 : 45) and re-assert his dominion: the cure shall be perfect and lasting. Most unwillingly the evil spirit departs seeking to destroy that which he can no longer retain. What condescension here marks the work and faithfulness of Christ, in the regard which he shows to every circumstance! The evil spirit departs leaving his subject "as dead; inasmuch that many said, he is dead. but Jesus took him by the hand, and lifted him up; and he arose."

O what an unspeakable gift, indeed, is such a Savior to our helpless and guilty race! May we have more faith in him, and may he be more precious to us.

J. Q.

HOW CERTAIN EVILS ARE TO BE OVERCOME.

"This kind can come forth by nothing, but by prayer and fasting." Mark 9 : 29.

Some of the disciples had attempted to cast out an evil-spirit and had failed. Their failure surprised, and no doubt discouraged them. What they had failed to do, the Savior accomplished. In a private interview with their Master afterwards, they asked him the question, "why could not we cast him out?" In answer to this question he used the language at the head of this article, which implies some practical truths.

1. The phrase "*this kind*" shows that there is not only a gradation among the angels in heaven, but also a gradation among the fallen spirits. This is seen in the notice of the unclean spirit going and taking "seven other spirits more wicked than himself," Matt. 12 : 45. In Eph. 6 : 12, Paul seems to favor the same idea: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." How far the different evil spirits influence men, and produce the various evil dispositions that they manifest, we shall not take upon us to determine. It is, however, certain that some men seem to have more in their natures to contend with than others; and of the different evil dispositions which may exist in the same individual, some seem much more difficult to subdue than others. There are evil habits formed, evil dispositions cultivated, which are subdued with great difficulty. "These kinds come forth by nothing, but by prayer and fasting." We need an application of all the means of grace to prevent them from becoming our tormentors and destroyers. That is a most encouraging declaration of the apostle John 1 John 3 : 8, wherein he declares, "For this purpose the Son of God was manifested, that he might destroy the works of the devil." Hence, though there may be in our natures some evil dispositions, principles, or spirits, which are exceedingly difficult to control and remove, and which we, when left to ourselves, may fail to cast out, as was the case with the disciples, yet there are no forms of sin, or species of evil spirits, but what Christ can conquer and cast out. Here then is the hope, and the

only hope of sinners "who are taken captive by the devil at his will," and the only hope of tempted believers who have "fears within and fightings without." But,

"This kind can come forth by nothing but by prayer and fasting." The disciples had been commissioned to cast out devils, and it extended to all devils. Luke 9 : 1. They exercised their authority for awhile successfully. From one of their journeys they returned "with joy, saying, Lord, even the devils are subject to us through thy name." Luke 10 : 17. But their power was a derived power, it came from Christ. And when he did not cooperate with them, and assist them, they were weak as other men. They met with an extraordinary case, and for it they were not prepared. "In extraordinary cases, where the necessities of either soul or body do require it, recourse must be had to the use of extraordinary means, and prayer and fasting are two special means of Christ's own appointment for the enabling of his people victoriously to overcome Satan, and cast him out of ourselves or others. We must set an edge upon our faith by prayer, and upon our prayer by fasting." The disciples lacked faith. And the lack of faith is by implication attributed to the neglect of prayer and fasting. The more we live in communion with God, the better we shall know him; and the greater will be our confidence in him, the more we are acquainted with him. We need much of the divine power on some occasions, and the grace of God is declared to be sufficient.

Fasting we see, as well as watchfulness, is sometimes connected with prayer to make it the more effectual or successful. And fasting then when joined

with prayer, and used as a help to it, is also of great value; this Christ would not have forgotten. "Without holiness, no man shall see the Lord." Then let us neglect no means that will promote holiness.

"How difficult is it, in the midst of so much guilt and weakness, of so much perplexity and unworthiness, to believe the promises of forgiveness and preservation, of grace and glory! Yet we may humbly hope, that He who by his grace has wrought the divine principle in our souls, will maintain it there. Only let it be our concern to oppose those corruptions which would enervate and suppress it. Perhaps there are some of them which will not be driven out but by prayer and fasting, by deep humiliation, and more than ordinary solemnity and intenseness of devotion. But surely they have little regard to the peace and security of their souls, who can allot only a few hasty moments to them, when they have whole hours and days to bestow not only on the labors, but even on the amusements of life." Let us labor to suppress every evil habit, principle and disposition within us, whatever labor it may require.

J. Q.

For the Gospel Visitor.

HOPE.

Hope is something that we anticipate yet to come. Hope can never be fathomed as long as the wheels of time roll their ample round. The word hope, is big with meaning. It is broad, so broad the inhabited earth uses it. It is long, for it reaches from Adam down to the last person that shall exist upon the earth. Hope is something that concerns us all, individually, and collectively. We have been assembling

ourselves here from time to time, and laboring and toiling and poring over our books, in hope of reaping the benefit in after life. It matters not what or however bad our situation in life may be, we hope for better times. And when at our daily avocation, we become weary and faint, we have hope, that there is a better time coming. When we are racked with pain, and scorched with fever, we have hope to recover. In a word, hope is as a mighty anchor to the soul. It gives ease to the faint, and rest to the weary. It serves as a great lever in the cause of christianity. If we had no hope of future reward, we would be worse than the beast of the forest; and the animal creation would be infinitely our superiors.

But the All-wise Creator has given us to understand that there is a habitation above us, "a house not made with hands, eternal in the heavens;" of which hope is our passport to that heavenly world. O what a source of comfort is this word which is clad with the garment of purity.

How sad and yet how true that many while in their last hours upon earth would, could they do it, give untold sums of gold to secure a hope of future reward. But alas: it cannot be obtained by all the treasures of earth.

In September last a number of American vessels with their crews and passengers were shipwrecked and went down to the silent deep. There was a great number of persons perished, of which the greater portion was returning miners. When the storm continued to rage, and it was evident there was little hope of escape, wealthy men, seeking only to preserve their lives, tore off their treasure belts lest the weight should carry them down; and they scattered the gold on the cabin floors, offer-

ing it to any one who wished it, but full purses lay untouched. Carpet bags were opened, and the gold poured out on the floor. One passenger who was saved, opened a bag and dashed about the cabin \$20,000, but it was passed by as worthless. How rich were those then in that hour, who had procured a hope of future reward. What a sad tale that so many perish without hope. Christianity produces hope. The resurrection is a part of that hope. Well might hope be inscribed on the christian banner. Hope translates the thoughts from earth to heaven. Hope reaches for thee her hand, and partakes of the tree of life.

P. W.

For the Gospel Visitor.

TWO CLASSES OF CHRISTIANS.

There are two classes of christians—those who live chiefly by emotion, and those who live chiefly by faith. The *first* class, those who live chiefly by emotion, remind one of ships that move by the outward impulse of winds operating upon the sails. They are often at a dead calm, often out of their course, and sometimes driven back. And it is only when the winds are fair and powerful, that they move on with rapidity.

The *other* class, those who live chiefly by faith, remind one of the magnificent steamers, which cross the Atlantic and which are moved by an interior and permanent principle, and which setting at defiance all ordinary obstacles, advance steadily and swiftly to their destination, through calm and storm, through cloud and sunshine.

P. W.

For the Visitor.

A LETTER FROM A CHRISTIAN MOTHER
TO HER UNBELIEVING SON.

Dear Son :

I cannot forget your slight remark about baptism, without defending the cause on which my hopes are built. I read Barnes' comments on baptism this winter, which made the propriety of the command plainer than ever to me. From reading the Bible, we find that the Israelites were commanded to wash themselves in water to be absolved from any defilement; and by obeying that command they were then allowed to be in the camp of the Lord. Some of the Indian tribes still retain the custom of immersing all whom they adopt.

So you see when baptism was instituted, it was something that the people of that age could understand. It signified a purifying from their former sins, and an adoption into the family of Christ. I want to convince you that it is well worth while to advocate the principles of religion, (if you cannot feel like embracing them), for the benefit derived from them even in this life. They are all honorable, safe and lasting, and possess the only real enjoyment on earth. Because there is no condemnation ever felt from the pleasures we derive from that source.

Some of the greatest infidels have taught their children to obey the gospel, and confessed that there was no other book that contained such good teaching. Every infidel's history which I have read, has showed that he advised his wife and children to be christians. Would you not sooner prefer a christian than an infidel wife? Every virtue which the infidel is in possession of, he gets from the source of religion. Do not let the heathens put you to shame,

while they are tolerating and embracing the gospel.

Will you resist every means that can be employed to win you to a pious life? No, I believe our prayers will not be lost. Sooner or later, they will be answered. Some of the greatest reprobates in the world, have at last reformed, (as they confess), from the lessons taught to them at the parental fireside. So I hope you will do,—perhaps when my eyes are closed in death. I will never give you up, while we both live. And if I die first, I will die with a firm hope, that you will embrace the principles which have been taught to you by your mother from your infancy.

Have not all our best men advocated the principles of religion through life, and at last conformed to them, convinced that religion is of more value than all the honors of this world. Are you so much wiser and better than they that you have no need of reformation? By adhering to the gospel, we gain the confidence of all who know us. Nothing else, in this world makes us so much respected and esteemed even by the ungodly and reprobates.

Have you not a monitor in your breast, that condemns you for every immoral act? Surely you have, for even the savages who know not a God, are a law to themselves, either accusing or excusing themselves. Just give heed to that monitor within yourself, and obey its dictates, and you will have made a good start, and will be led on from one degree to another until you get faith in the religion of Jesus Christ.

It is the foundation of every virtue that exists in the universal world. And its light can never be put out, though you and others, like you, may try to darken it in your own souls. Its beams

will extend to the uttermost parts of the earth.

Is there anything in the world that makes us put such confidence in a person as when we believe him to have true religion? And on the other hand, can any thing make us watch persons closer than when we believe them devoid of that principle? If your heart is as hard as a rock, you have the intellect and self-government to live out the principle of righteousness. Every person of common sense can do that. And this is all I ask of you at this time.

A hypocrite is as bad as an infidel. But we should always shape our conduct so as to be the most useful in this world. Good examples are of great use. They will never be lost, but their effects will extend through all eternity. By living out gospel principles, we will be prepared for any emergency. Should it be required of us to suffer we will be ready to do so. And should it not be asked, we will have lost nothing by being good. We will only have been better citizens, better neighbors, parents, and children; better husbands and wives, brothers and sisters.

Our contributions of good works, will only have made the world more happy and comfortable, and ourselves too. For a good conscience is better than all the wealth and honors of this world. I do not believe that any body can have a good conscience who violates the gospel, because they know if it should turn out so, that its obedience should be required, (which I am sure will) it will then be too late to make amends for the past. As your mother, I feel it my duty to do all in my power to win you to the principles which I believe in, and try to live out. So you must bear with my admonitions. Let them have a place in your heart. They

will do you no harm, and they may take the room of minor or less important thoughts.

Your mother, H. K.

For the Gospel Visitor.

THE CHRISTIAN RACE.

"Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. Looking unto Jesus, the author and finisher of our faith, who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." Heb. 12 : 1, 2.

The words of our text are an inference from the preceding chapter, wherein the apostle gives many instances of triumphant faith, amongst the worthies of former ages. Those worthies are brought to view for our encouragement and imitation. Wherefore, let us prepare for the christian race, and so run that we may obtain the prize. Each particular, in this passage,, leads to that which immediately follows; and therefore, we shall begin with the first, and proceed regularly to the last.

1. "We are compassed about with a cloud of witnesses."

Here is an undoubted reference to the olympic games, in which races were run for prizes of great value. Those games were attended by vast numbers of people from all Greece, from the extremities of Egypt, from Lybia, Sicily, and other countries, who were spectators of every race. Thus good men, who run for a prize of infinite value, are beheld by numerous spectators. The cloud of witnesses here referred to, are

the pious of former days, who are represented as looking on to see how we acquit ourselves. They are called a cloud, on account of their number; perhaps because a cloud contains a vast number of drops. Besides these, our conduct is witnessed by God, by men, and by demons; all looking on, to see how we proceed in this important race.

2. The spectators being assembled, we must prepare to run.

"We must lay aside every weight, and cast off every incumbrance:" we should take nothing which will retard our progress. Sin is properly called weight. It not only binds us down to the earth, but wearies and fatigues us in the discharge of duty. Lay aside every sin however pleasing or profitable it may appear; unbelief, covetousness, pride, lust, and passion, are deadly weights. Give them all up at once, or you cannot run the christian race.

Even our besetting sin must be laid aside. That is our besetting sin, to which we are most addicted, and by which we are the most easily overcome. This may be constitutional; or it may arise either from education, employment, or our particular situation in life. It may vary. That which beset us once, may not beset us now; and that which besets us now, may not always beset us. Let us, however, find it out, and forever lay it aside. It may be like a right eye, or a right hand; but we should pluck out the one, and cut off the other.

3. Thus prepared, we must run with patience the race set before us.

"The race is set before us." It is clearly marked out, so that we have not to run in an uncertain way. It is set before us in the scriptures; by the ministers of Christ; and by the spirit of God. The way is inward and outward

holiness. No other way than this, is set before us by the Lord; and we must be careful not to run in a way of our own.

We must "run." Running implies great exertion of bodily strength, and this figure is used, to teach us the necessity of calling forth all our strength, and exerting all our power, in the discharge of christian duties. Run, as Lot run out of Sodom; or as the manslayer to the city of refuge. Thy life is at stake. Ruin is behind, and pursues thee fast. O, let us run from danger! Safety, peace, and glory, are before us. O, brethren may we run forward in haste on the way. We have no time to lose.

We must run "with patience." Difficulties and dangers call for patience; our way will lead to both; but let patience have its perfect work. The apparent length of the way will require patience. When we set out at first, we think of being soon at the mark; but after running some time, perhaps it may appear a great way off: but let us exercise patience a little longer, and we shall have the prize.

4. While we run we must constantly "look to Jesus."

It is not one view of Jesus that will answer our purpose. Looking is a continued act, and it will be necessary for us to look to him all the way. Our eye must be fixed upon him every step we take.

We must look to Jesus as our great exemplar. He has gone before us. Follow him in his spotless life, his zeal for God, his benevolence for men, and his steady perseverance to the end.

We must look to Jesus, as beginning and carrying on the great work of redemption and salvation. Look to him in the stable at Bethlehem; in his pov-

erty at Nazareth; in his agony and bloody sweat in the garden of Gethsemane; in the hands of a furious deluded rabble; in the hands of Pilate, scourged and crowned with thorns. See him on the cross; in the tomb; rising again; at the right hand of God; and coming again in the clouds with power and great glory.

We must look to Jesus, for direction in difficulties; for protection in danger; for support in weakness; and comfort in distress.

5. Jesus is "the author and the finisher of our faith." Jesus is the author of our faith, as he has revealed those blessed truths which we believe. We do not build our faith upon creeds, articles, liturgies, or homilies; but upon the infallible words of our Lord. Articles and creeds may be good; but the New Testament is the rule of our faith.

Our Lord is the author of that faith which brings salvation. It is through him that we have a power to believe; and through him that we are justified and sanctified by faith. He is the finisher of this faith, both as it centres in him, and as, by his blessing, it is perfected in us.

6. "For the joy that was set before Jesus, He endured the cross, despised the shame, and is set down at the right hand of God."

The joy which was set before our Redeemer, was the prospect of saving lost sinners, and of being exalted himself, in his human nature, to high honors in the upper world. We have also a joy set before us, similar to his; for we may be useful to men, and our souls may be exalted to the heavenly world.

To obtain that joy, he endured the cross. The death of the cross was painful; but he endured without a murmur. O, let us follow him in this respect!

We have a cross to endure, but endure as "seeing him who is invisible," and keep an eye to the recompense of reward.

The cross was ignominious; but he despised the shame. It was below him to notice it. Let this be the case with us. Let us despise the ignorant reproaches of men. If we shun either the pain or the shame of the cross, we shall lose the crown.

After the death of the cross, Jesus sat down at the right hand of God. The phrase denotes a settled state of honor and glory. In that state he does not forget us; but pleads our cause with the Father. O, let us raise our affections to him, that we may sit in heavenly places with Christ Jesus!

To conclude. Have we begun to lay aside our weights? Have we begun to run? What progress have we made? Do we look to Jesus? Let us try ourselves. Ye who scarcely walk, now arise; cast away from you all your transgressions; enter on the christian race; and hold on your way, that you may at length obtain the prize of your high calling of God in Christ Jesus.

J. S. B.

For the Gospel Visitor.

USING THE POWER OF THE LAW.

Dear Editors of the Gospel Visitor: I feel constrained to offer a few remarks, through the Visitor, on the above subject, in animadversion upon the opinion, or views, expressed by some of the Brethren at the last annual meeting. I am well satisfied with the decision of the brethren there given, viz: that Christians have no right to use the power of the law in defense of their natural or civil rights. But the point

I want to come at is the opinion expressed by some of the brethren that in certain cases of "stern necessity" such power might be made use of to defend our worldly property against the encroachments of our wicked neighbors.

There may, of course, be cases occurring where we may be under the necessity, either to defend our property by the laws of the land, or to yield our right to it to the rapacity or malice of such as are base enough to take advantage of our religion, which forbids us to resist evil with evil, in order to rob us of that which is legally our own: but does such necessity justify us in resisting, by the power of the law, the wrong which men may do us?

Christ says, that if any man take from us that which is our own, we shall not ask from him a return of it. This covers the whole ground; this is the tenor of the whole New Testament scriptures. It may be very trying to us to yield our dearest rights unconditionally, and by some, yea, by many, be considered absolutely wrong to do so. But does that change the law of God, or can our mere opinion make a sin not to be a sin? If it be an evil to use the power of the law in defense of our rights in *any* case, it must always be an evil; for in the law of God no exceptions are made, (if my memory serves me right) to suit such cases of necessity.

The brother, or brethren referred to, intimated that the evil resulting from an unconditional surrender of our earthly goods, to an unscrupulous enemy, would sometimes be greater than that which would result from a legal defense of our right to it. But Paul says; "shall we do evil that good may come of it? God forbid!" The follower of Christ may be, and no doubt frequently

is, driven to the direst straits in his passage through the "thorny desert," so that it may sometimes seem impossible for him to pass through unhurt; and the reason of this is, that the way is narrow that leadeth unto life; and the ease under consideration, doubtless constitutes one of its very narrowest passes; but would he improve his condition by stepping aside from that "straight and narrow path?" Judge ye.

The Christian may have many dear and cherished rights, the chief of which is to live in the world in order to do the will of God. But as regards the necessity of defending, or asserting any of these rights by the force, or power of human law, we have no example given in scripture of any such thing, not even have we the right thus to assert our right to live; but christians may be, and often have been under the necessity of dying in order to accomplish the will of Him who liveth for ever.

Of this we have many bright examples in the history of the Christian Church. How many have cheerfully, and without a murmur, surrendered everything in this world, and suffered themselves to be hunted like wild beasts, and finally laid down their lives for the faith that was within them: and this the *only* "stern necessity" which any christian can be put to—to give up all he has and can have in the world in order to serve his God. If christians have the right to defend themselves against the wrongs inflicted on them by the wicked, where remaineth the persecution which they must suffer for Christ's sake?

Christ says, in substance, all those that want to live a godly life must suffer persecution. And if they can skulk away from persecution, where remain the tribulation through which they

must pass into the kingdom of glory. Says Christ, in another place, "In the world ye have tribulations; they have persecuted me, they will also persecute you." And in Revelation, it is said of the great multitude, seen by John, standing before the throne clothed with white robes and palms in their hands, that they were they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb.

From these passages, it appears that the followers of the Lamb cannot go up but by, or through tribulations, and the troubling of the wicked, through the instigation of the devil, is the cause of these tribulations; but if we are unwilling to suffer what the wicked world may inflict, how are we "purged in the oven of tribulation," as the Lord spake by the mouth of one of his prophets, or how can we be on that straight and narrow way, if we will not do as Christ directs, forsake our all, follow him, even unto death.

D. S. alias Adolph.

For the Visitor.

NON-RESISTANCE.

Dear brethren Eds. :

According to promise I will now take up the subject of non-resistance; or rather non-participating with the civil law and civil government under which we live. I will then state that there are two reasons which induce me to stand on this side of the question. The first is, that I believe fully that the law of the Gospel is all sufficient to rule and regulate the whole world. The second reason is, that it is positively forbidden for christians to make or use any other law but that of the gospel.

Now the first position I am inclined to think my brethren in general will not object to, but will say yes, if all the world would come under the same. But since this is not the case, it is necessary to have a law to compel them, that will not have this man Christ to reign over them.

The question then naturally arises, who is to make that law? I answer those that need it. Those that will not be ruled by the law of Christ. For if those who believe the law of Christ, all-sufficient, would help in making other laws, they would in reality deny their faith. It would be in reality nothing less than the different churches do, in making Creeds, Catechisms, Disciplines, &c. If they make them, let them use them also.

But then what will we make of the words of Paul to Timothy first Epistle, ch. 1 : 8, 9, 10, "But we know that the law is good, if a man use it lawfully &c. Do we not infer from this, that we can use the law? I would answer with the words of the Master, Matt. 5 : 40 and 10 : 23.

Coming to the 9th and 10th verses of 1 Tim. it says positively that the law, (I understand the civil law not the moral and ceremonial) is not made for a righteous man, but for the lawless and disobedient &c. Now if it is not made for a righteous man, why should a righteous man use it. But say some, did not Paul make use of the law when he said, "Is it lawful for you to scourge a man that is a Roman and uncondemned," and "I appeal unto Cæsar"?

To understand this phrase more perfectly, let us suppose a man builds a house, he doth it for himself and family, and none else hath a claim to this house, but he that built it. But if I or you should, on our journey, find protection

in that house, we would, like Paul, not refuse it though we had no right to ask the same.

Now I will come to the second position, viz; that it is positively forbidden for christians to make or use any other law but the law of the gospel.

Paul saith, 2 Cor. ch. 6 v. 14, Be ye not unequally yoked with the unbelievers, &c. to the end of the chapter.

The first question now is, what is meant by this yoke? Let us go back to Matt. 11 : 29, "Take my yoke upon you;" so Jesus tells them that come unto him. Now, as far as I am acquainted with my brethren in Christ, they all believe that the yoke here spoken of is the law of Christ, both ceremonial and moral. And if this law is like a yoke that binds us and Christ together, I would ask my readers whether they ever saw a creature yoked to two yokes?

Therefore if this idea is correct, it follows that the yoke which Paul speaks of must mean the law of the unbeliever. And he calls it an unequal yoking. The reasons he gives for it is this; "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" Read 15 and 16 verses.

Now in the 17th verse he saith "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing and I will receive you." The unclean thing, is the yoke spoken of. But that we need not fear any harm if we separate ourselves from the characters named in the verses pointed to, he saith further, "And will be a father unto you, and you shall be my sons and my daughters, saith the Lord Almighty.

Should the above reasoning not be sufficient to convince all my readers that the civil law is not for the christians

to make use of, neither to be made by them, let us then turn to the 10 ch. of the gospel recorded by John, where we find that Christ calls his disciples sheep and himself the shepherd. Now why call them sheep? Because he was called by the prophet a sheep, who spoke of him thus: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth." And he is not ashamed to call his disciples brethren, Heb. 2 : 11. Now the nature of a sheep is above delineated. It resists not, and if it hath a shepherd, it will follow him and hear his voice.

But as it is customary that a shepherd hath dogs in his service to protect the sheep from the wolves, and also to keep the sheep from trespassing on forbidden pasture, so Jesus our shepherd hath seen proper at this time, to muzzle the mouth of the dogs (the most watchful and kind of animals who otherwise hath torn many a sheep) that he may now watch and protect the sheep. But let the sheep now be cautious that they may not degenerate by mixing with the dogs, as they did in the 3rd. Century if I mistake not, when Constantine the great undertook to protect them against their enemies, and in return for this favor, many of the sheep joined him, and became wolves in sheeps clothing.

From that day the sheep—the church spoken of by John under the figure of a woman—fled into the wilderness. Now it is evident that means a separation, a non-intercourse, a people altogether guided by the pillars of fire and the cloud.

But suppose some one says "the church is out of the wilderness. It was well enough for the christians so long as they remained in that state to not

meddle with the world, no more than the Israelites, did, but since the church is in these United States, she is differently situated, and she not only may, but ought, to use her privileges and assist the people of the world among whom she lives to keep order."

But methinks the case of the Israelites when they demanded a King, should make us cautious. Did not God say to Samuel, "They have not rejected thee, but have rejected me." God had promised them, if they would keep his laws and his statutes that they need fear no evil. But He let them have their desire like our brethren have theirs.

But though Saul was a portly man, and the people was much pleased with him, yet they were as much deceived in him, as many times our brethren are in getting their choice of officers; instead of better it is getting still a little worse; instead of being protected by their kings, Nebuchadnezzar takes them captives to Babylon so that they resolve to go to Pharaoh into Egypt for safety. Though God told them by the Prophet Jeremiah to stay, and trust in him, keeping his law and his statutes and then no evil should befall them; but if they would not hear, the sword should follow them into Egypt, which even was the case.

Now the church of Jesus Christ hath all the promises that are needed. Let her come up to her duties, and fulfill individually her vows and promises, and the gates of hell shall not prevail against her. In conclusion let me say to all my brethren, let us consider the admonition of Paul in Hebrew 12 ch. "Wherefore, seeing we also are compassed about with so great a cloud of witnesses let us lay aside every weight and *the sin* which doth so easily beset us, and let us run

with patience the race that is set before us.

That sin of which Paul speaks here, is unbelief, or want of confidence in the promises of God; which is the very thing that induces us oftentimes to fly for refuge where we ought not, and do things which are forbidden.

I have now finished what I commenced a year ago, and it is at your disposal.

Your brother in the bonds of the Gospel,

F. P. L.

June 26th. 1859.

For the Gospel Visitor.

TRUE LOVE.

BY A YOUTHFUL SISTER.

Beloved Brethren: I would desire to occupy a small place in the Gospel Visitor, for I feel my mind much impressed with the necessity of true love, for love is the fulfilling of the law. Dear Brethren and Sisters, let us not "love in word, neither in tongue, but in deed and in truth." Such is the inspired language of the apostle John. And as we profess to take the Bible for the man of our counsel, let us follow this rule. Let us pray for one another, and try to build each other up and let us be kindly affectioned one to another. Our blessed Redeemer said unto his disciples, "a new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples. This is another emphatic command that we love one another. Yes, we are to have such pure and fervent love, that the world may see that we are God's children, and thereby be constrained to believe that there is reality in that love. O we often fear that we

are devoid of that love. We do not manifest that love enough. Let us therefore so manifest our love, as did these christians which met in a heathen land and caused the hard hearted heathens to say, "see how these christians love." And how did they manifest their love that constrained the heathen to say so? They greeted one another with the kiss of charity. And how little is that love manifested now a days out in the world, where, we presume, that we should show that great love and respect for our brethren and sisters? We are sometimes constrained to think that our brethren and sisters forget that they are christians. They seem to forget our Savior's language "let your light so shine before men, that they may see your good works, and glorify your father which is in heaven." O brethren and sisters, let us have that energy of soul, that fervent and heaven born charity, that pure affection, and that true and sweet love, that will enable us to perform our duty in that Godlike and becoming manner which constitutes the christian character. We also fear that we do not bear one another's burden enough. For the apostle James says, "Brethren if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins. Then Brethren and sisters, let us be very careful how we proceed to present a case before the church. And again; the apostle Paul says, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted." Remember that there is great danger in reprimanding one before the church, for how natural it is for us to look upon the fault of others, and overlook ourselves. But let us stop and examine our own heart well before we proceed to reprove others, for there is great danger in giving offence. It would do well to take the apostle Paul's language into consideration: "Wherefore if meat make my brother to offend, I will eat no more flesh while the world standeth, lest I make my brother to offend." Beloved brethren and sisters, let us not speak lightly of one another, for the wound of a beloved friend is much sorer than the wound of an enemy. For if a member of our body is wounded, and if we are not very careful to apply healing medicine, it will inflame, and spread, and finally cause death. And just so it is with the church; if we speak reproachfully of one another, it may cause a wound that can never be healed. Hear again what the apostle has said; "But when ye so sin against the brethren, and wound their weak conscience, ye sin against Christ. Now beloved brethren and sisters, if we know our heart, it is out of true love that we have given these few lines for your careful perusal, hoping by the blessing of God they may be instrumental in doing some good.

S. G.

GROWTH IN GRACE.

The growth of grace is like the polishing of metals. There is first an opaque surface; by and by you see a spark darting out; then a strong light; till at length it sends back a perfect image of the sun that shines upon it.

P. W.

Brevities.

A BEAUTIFUL FIGURE.

Life is beautifully compared to a fountain fed by a thousand streams that perish if one be dried. It is a silver cord twisted with a thousand strings, that part asunder if one be broken. Frail and thoughtless mortals are surrounded by innumerable dangers, which make it much more strange that they escape so long, than that they almost all perish suddenly at last. We are encompassed with accidents every day to crush the mouldering tempaments we inhabit. The seeds of disease are planted in our constitutions by nature. The earth and atmosphere whence we draw the breath of life, are impregnated with death; health is made to operate its own destruction. The food that nourishes contains the elements of decay; the soul that animates is by vivifying first, tends to wear it out by its own action; death lurks in ambush along the paths. Notwithstanding this is the truth so palpably confirmed by the daily example before our eyes, how little do we lay it to heart! We see our friends and neighbors among us, but how seldom does it occur to our thoughts that our knell shall perhaps give the next fruitless warning to the world!

BROTHERHOOD.

Each man of us is deeply and vitally concerned in the weal and wo of every other individual of the race. Never shall we obtain true happiness, never shall we obtain true liberty, until we shall have elevated all men to Liberty and Happiness. We are members one of another, parts of one great whole, living links in the living organism of humanity. The neighbor is most truly our brother,—nay, more than brother,

—he is our other self; his crimes are our diseases; his sufferings, our curse. A nerve of the same Life runs through the whole human kind, and it can not be tormented in one, without sending its shock of pain to others, as the wounding of the remotest limb quivers throughout the frame. The pulse of moral life in society must beat irregularly, fitfully, feverishly, while the circulation is obstructed or vitiated in the least portion of its structure.—

Parke Godwin.

PASS IT ALONG.

Yes pass it along, whether you believe it or not—that one-sided whisper against the character of a virtuous female. You say you don't believe it, but you will use your influence to bear up the false report, and pass it on the current. Strange creatures are mankind! How many reputations have been lost by a surmise! How many hearts have bled by a whisper! How many benevolent deeds have been chilled by a shrug of a shoulder! How many individuals have been shunned by a gentle, mysterious hint! How many chaste bosoms have been wrung with grief by a single nod! How many early graves have been dug by a false report! Yet you will pass the slander along; you will keep it above the waters by a wag of your tongue, when you might sink it forever. Destroy the passion or telling a tale, we pray you. Lisp not a word that may injure the character of another. If the female has erred, forgive her, and forgive the past. She has wounds enough without the fangs of slander's tounge. Be determined to listen to no story that is repeated to the injury of another, and as far as you are concerned the slander will die. But tell it once, and it may

go as on the wings of the wind—increasing with each breath, till it has circulated through the state, and brought to the grave one who might have lived and been a blessing to the world.

RELIGION IN DAILY LIFE.

Religion is not a perpetual moping over good books. Religion is not even prayer, praise, holy ordinances. These are necessary to religion—no man can be religious without them. But religion is mainly and chiefly the glorifying God among the duties and trials of the world; the guiding of our course amid adverse winds and currents of temptation, by the starlight of duty and the compass of divine truth; the bearing us manfully, wisely, and courageously, for the honor of Christ, our great Leader in the conflict of life.

A TRUTH APTLY PRESENTED.

When we were at the water cure, a man who had been pining for years, and nobody could tell what ailed him, was put into the cold packing, and very soon an eruption of measles came out all over him. It turned out that the man had the measles years before, and the doctor drugged it out of sight, and ever since it had been tormenting him inwardly. Even so the grief of childhood may be violently flogged out of sight, instead of being drawn to the surface by more gentle methods, and the result may be a sorry temper that never knows the relief of tears, but always sulks and whines.—*Monthly Religious Magazine.*

PLEASANT WORDS.

1. They don't cost much. They come bubbling up in a good-natured heart, like the freely gushing waters of a fountain. It is as easy to speak as

naturally and as easy from the lips kindness, as the rays from the sun.

2. They make the man happier who uses them. They react upon him. Hot words make the user's wrath hotter. So loving words help to make a more loving heart.

3. Kind and pleasant words touch other people's hearts, and make them kind. They fall like flakes of fire on the cold and selfish hearts, not to scorch but to melt, not to irritate but to subdue and shame people's coldness and unkindness out of them.

4. Pleasant words beget other words like themselves to other people. We have been in a crowded omnibus. A few snappish, sulky words have multiplied their scope, till most of the travelers have shares in the same stock. But a genial soul enters. His kind words get wings. They produce an epidemic. Growler number one and growler number two change voice and visage. The magic of a few kind words has done wonders. Ill nature has jumped out of the coach and left for parts unknown; and good nature keeps all things in excellent trim for the rest of the trip.

"SPEAK YE COMFORTABLY."

The weary need sympathy and encouragement. They are prone to despond. Their work is burdensome to them. They do it listlessly, carelessly, mournfully; sometimes they are tempted not to do it at all. They are disposed to magnify their difficulties, and to under-rate their own capabilities. They take a gloomy view of things. Their hands hang down; their knees are feeble; their brow is clouded. And it would be both unwise and unkind to blame them. Would it lessen their fatigue, do you think, to censure them for being tired? Or would they be likely to

grow more hopeful through your scolding them for their faint-heartedness? No, they want comfort, not reproof; gentle counsels, not harsh animadversion. When the wearied and dejected prophet sat under the juniper-tree, and, with fretful impatience, exclaimed, "It is enough; now, O Lord, take away my life," how gently God dealt with him! An angel was sent to minister unto him, who prepared for him a table in the wilderness, and bade him arise and eat, and recruit his strength.—*S. S. Times.*

THE FAMILY CIRCLE.

For the Gospel Visitor.
PARENTAL AFFECTION.

"A good man leaves an inheritance to his children's children." Among the many subjects that attract our attention, there is none it seems to me that is more forcible, and in so few words conveys so many interesting thoughts for contemplation, as the heading of this little article. (Parental Affection). What will compare to a mother's Love and a father's care for the welfare and happiness of their offspring in whom they see the consummation of Love. My mind is too weak to fathom the height and depth of a parent's anxious care, for the welfare, prosperity, and final happiness of the beings given them by their Creator. Although the youth perhaps has become indifferent to the mandates of his parents, and for once steps aside from virtue's holy calling, and as a prodigal wanders away from the threshold of the parental roof, to enjoy himself in his own imagination, wandering to and fro, in search of pleasure. What are the thoughts that now engage the minds of those parents while pondering

over what might be the lot of their absent child?

Could we but hear the many prayers, sighs, and groans that ascend heavenward in behalf of absent children, wafting as it were on every verge, soft and plaintive tones of love, mingled with tears of sadness, methinks one could not refrain from dropping a tear or two in behalf of those who are the parents of a profligate child. Let us for a moment consider what must be the feelings of that father and mother, when they have given to their son his portion of goods, and the youth ventures out into the world to do for himself. Perhaps years may intervene, ere they shall be permitted again to look upon their child, and they know not that they shall even look again upon their youth, and see those eyes sparkle in after days as they once did.

Who can tell the destiny of that youth as he goes forth in the busy scenes of life, leaving father and mother, brothers and sisters, and all the associations of his youth, to satisfy the cravings of his mortal nature? A year or two perhaps has elapsed since we have had any knowledge of how that son is prospering, but sad news has reached the ears of his parents. The youth has met with adverse circumstances, his goods are all wasted. Unheeding the precepts of his parents he gets into bad company, and they lead him away from the paths of virtue and rectitude. The stain of infamy is already deeply impressed upon him. While thus deeply imbrued in carnal lust, he begins to be in want, and like the prodigal he thinks of what kind parents he has left behind. He resolves to go home, and as he comes in sight, those christian parents go to meet their child, they embrace him, and with tears

rolling down their furrowed cheeks, and by an humble confession on the part of their son, they forgive him, commending him in the care of Him who knew no sin. They begin to reason the matter with their child, telling him how undutiful he has been, saying though you have done contrary to our will, and engaged in those things which has made us mourn for you, though you have proved recreant to the trust we have imposed in you, yet do we love you. But now you can look back, and mourn over misspent moments and hours you cannot recall. Why is it my child that you have thus for so long a time severed from you those high prospects of enjoyments that might have been your privilege to enjoy. Is it not because of sin and transgression? had you hearkened to your parents, instead of those who came to you under the garb of friends, only to entice you by their craftiness, to frequent those haunts of vice and iniquity that have proved your downfall might have been avoided.

Dear Reader, can you not imagine the unbounded love that parents manifest for their children? And if earthly parents have so much care for their children, who can fathom the love that was manifested by our Redeemer when he left the glory he had with his Father, and descended into this world to die for the sins of the whole human family? If earthly parents have so strong a regard for their children, and their compassion is so much awakened when they behold their children one by one leave the parental roof, and go out into the world from under their protection to do for themselves, to conduct their own affairs, to carry on their own business, and to form new associations; if we see so strong a regard, I say by earthly parents manifested for their

children's welfare, who can possibly conceive how strong must have been the love that the Savior of the world had for fallen humanity, when he left the shining courts of Heaven, and became obedient to his Heavenly Father's will, and while we see him bearing his own cross up Calvary's rugged brow, and for no other purpose than to be nailed to the same, to show to a gazing world the great love he had for a lost and ruined race? Is there not an hour, dear Reader, in the measure of thy years, around which memory gathers her richest treasures? an hour to which thy richest treasures most fondly cling?

Well do I remember the many tears shed by an aged mother as she for the last time extends the parting hand to her son to bid him farewell, though she knew not then that that was to be the last time she was to press that hand. Yet it proved to be a last, a sad farewell. There yet lingers a sound in my hearing, it is a mother's voice speaking to her son, as they were about to part, and he was leaving the scenes of his youth, and the place of his nativity, to visit the distant hills of California. And yet it seems to me as though I hear that mother's voice as she reaches forth a Bible, and presents it to him as a last token of affection. She then bids him good bye, and bids him God speed. That son has since found a grave among the distant hills of California. His dying request to those who stood by his death bed was that they should tell those he left at home that he hoped to meet them again in Heaven. It seems to me that mother's prayers, and good advice was often in the remembrance of that son when far distant from his home.

Dear young friend, hast thou no kind mother in whose lap to lay thy head, and

weep away thy sorrows? or hast thy heart become so hard that a mother's voice no more sounds sweet in thy ear? If so, sad indeed must be thy condition. Hard indeed must be that heart that will not listen to a mother's prayer since she has watched over him with tender care, and dandled him on her lap through many weary, restless hour.

Oh! how thankful we ought to feel, those of us who have christian parents that are so watchful over us; who toil daily for the welfare of us, that we may be happy not only for moment's and miserable for years, but happy for ever. Then parents, if you wish to exert an influence for good to your children, do as the Savior has said, let your light so shine that others seeing your good works may be led to glorify their Father who is in Heaven. Example is better than precept. For if our lives do not agree with what we teach, then it seems to me that it is as a sounding brass, or a tinkling symbol. But if you set a good example to your children, you will surely reap if you faint not. And perhaps the influence of your godly example, may not be seen while you live, but be assured that perhaps long after you are consigned to the dust, and your bodies lay mouldering beneath the clods of the valley, may the influence you have exerted, come back to your children in an effectual manner. Then will your children rejoice, and thank their God for having had pious parents.

A good man leave's an inheritance to his children's children. "Like as a father pitieth his children, so the Lord pitieth them that fear him." Who does not feel for the venerable Patriarch as he exclaims, "Me have ye bereaved of my children: Joseph is not, and Simeon is not, and will ye take Benjamin away? All these things are against me."

Who can refuse to mourn with the King of Israel as he goes up into his chamber over the gate weeping; and exclaiming "O, my son Absalom! my Son, my Son! would to God I had died for thee Oh Absalom my Son my Son!" Here we can see in these my last quotations, some evidence of parental affection, that is secondary only to the affection manifested by our Savior when he died to save a lost and ruined world. Let us all pattern after the great God and Father of us all, and we shall receive in this life an hundred fold, and in the world to come life everlasting.

J. E.

Mt. Carroll, Feb. 4th. 1859.

YOUTH'S DEPARTMENT.

"THINKING OURSELVES OVER."

"Mother, what is self-examination?" asked a child; "our superintendent said something about it, and he told us all to spend a little while every Sabbath practicing it—practicing *what*, mother?"

"Self-examination is thinking ourselves over," answered the mother. "You know how apt we are to forget ourselves, what we did and thought yesterday, and the day before, and the day before that. Now it is by calling to mind our past conduct that we can truly see it as it is, and improve upon it."

"How must I do, mother?" asked Mary; "tell me how to begin." Her mother said,

"You may first think over your conduct towards your parents. Have they had reason to find fault with you during the week; if so what for? Have you disobeyed them or disputed with them, or been sullen or ill-humored towards them? Have you made them

glad by your kindness, and your faithful and ready compliance with their wishes?

Then think of your duties to your brothers, and sisters, and little friends. Ask your self what has been your deportment towards them. How many have you made happier the last week? How many have you made unhappy? Have you spoken cross words to them? Have you been angry or ill-natured? Have you deceived them? What hard thoughts have you cherished in your heart towards them?;

"O, mother, it would take me a great while to think all that over, and I'm afraid," said the little girl, looking down—"I'm afraid it would not always please me. What next must I think of, mother?"

"Faithfulness in your business."

"Business!" said Mary, smiling; papa has business; little girls haven't."

"O, yes," said her mother, "any work which you have to do is your business—dusting the parlor, taking care of the baby, your studies at school; these are your employments, in which you ought to be diligent and faithful. Have you been? Do you never play in school? Do you thoroughly learn your lessons? Do you mind what the teacher says? Carefully think over whether your conduct is in all respects what a Christian child's should be."

"I know a verse about business," said Mary; "the Bible tells us 'to be diligent in business, fervent in spirit, serving the Lord.' That means, we must mind God in it; doesn't it? What more is there to think over, mother?"

"Secret faults," answered she. "Have you cherished any wrong feelings in your heart? Have you had secret thoughts, which you would be sorry to have exposed? Any envy of others—

any pride? Have you harbored unkindness? Have you been selfish? Have you forgot God? Have you neglected to praise him and to pray to him? Go over all this ground thoroughly, and confess your faults, and ask your Savior to make your heart clean, and help you to love only what is lovely."

"But aunt Jane says there's no need of children's thinking," said Mary.

"Without thinking," said Mary's mother, "there can be no improvement. Thoughtlessness is the besetting fault of youth. It is this which makes them giddy, foolish, and vain, and blinds them to their own defects."

Mary sat still for some time, looking out of the window. Then she came, and putting her arms around her mother's neck, sweetly said, "Dear mother, I will try to be one of yours and God's good children."

To "think ourselves over" in this way is a very proper exercise for the Sabbath. Holy time is apt to seem long sometimes, because people do not know exactly how to spend it to the best account. Assign this duty a place somewhere; and if heartily and thoroughly taken up, it will be one of the greatest means of self-improvement. But while it is a *Sabbath* duty, is it not a week-day duty also? Every night, children, before you go to bed, and before you are too sleepy to remember, try and recall yourself for the day. Think what you have done right, and thank God for it. Think of the ways in which you have done wrong, and in which, if you are not careful, you will surely do wrong again. Name them in plain words in your prayers, and say, "Help me, O Lord" in such a thing, "that I may not again sin against thee."

Queries.

1. Rev. 22 : 11.

Dear Editors: Please give us an explanation of Rev. 22 : 11, which reads thus: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." Of whom did the spirit of Christ speak?

M. M.

Answer.—The present time is one of probation, reformation, and temptation to man. And now, though the sins of the sinner "be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool," if he turns to the Lord. Now the prodigal may return after all his wanderings and be received by his heavenly Father. And now the righteous are in danger of falling away. Hence, the Savior says, "Many false prophets shall rise and shall deceive many. And because iniquity shall abound, the love of many shall wax cold." Matt. 24: 11, 12. And Paul, from the danger he was in, said, "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." 1 Cor. 9 : 27. In the present state of the world, things are very changeable. The sinner may become a saint, and the saint may apostatize. But the time is near at hand, when a different state of things will exist. The righteous will not always be exposed to temptation, and sinners will not always enjoy the opportunities for salvation that they now enjoy. We understand that reference is made to good and bad people existing under other circumstances than those which they now ex-

ist under. Then let the sinner "seek the Lord while he may be found." And when Jesus comes "to give every man according as his work shall be," may we be fixed in a world of unchangeable holiness and happiness.

2. An explanation of Malachi 4 : 1—3.

Dear Brethren: After wishing you well, and the blessing of the Almighty, I would like to ask you to give through the Visitor, an explanation of Malachi chapt. 4th. and verses 1st. and 3rd. if you think proper, and if it is not inconsistent with the design of the Visitor, particularly the last clause of the first verse.

J. E.

Answer.—The passage of scripture referred to reads as follows: "For behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.*** And ye shall tread down the wicked; for they shall be ashes under the soles of your feet, in the day that I shall do this, saith the Lord of hosts." The day referred to in the passage, represents a period of vengeance on the wicked. The passages are very numerous in the prophets, which speak of a time of signal wrath upon the ungodly. It is also repeatedly declared that fire is to be a prominent agent in the threatened judgments. "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." 2 Thes. 1 : 7—9.

The phrase "it shall leave them neither root nor branch," is a proverbial expression for a complete overthrow. It is said that the Chaldee Paraphrase reads it, "neither son nor nephew." And the meaning no doubt is, neither wicked parents nor wicked children shall be left. The root representing the parents and the branch their offspring. The last verse refers to the final and glorious triumph of the righteous over the wicked.

"Let the saints be joyful in glory: let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two edged sword in their hand; to execute vengeance upon the heathen, and punishment upon the people; to bind their Kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written: this honor have all his saints. Praise ye the Lord." Ps. 149: 5—9.

3. Who was Melchizedek?

Mr. Editors: I take pleasure in writing a few lines to you. There seems to be a wonderful mystery spoken of about Melchizedek King of Salem. It will satisfy me very much if you will explain unto me who this Melchizedek is, as it appears to read that he was without father, without mother, without descent, having neither beginning of days nor end of life: but made like unto the Son of God: abideth a priest continually.

Yours truly,

D. H. K.

Answer.—A similar question is contained in Vol. VIII. No. 4, of the Visitor, and the answer therein given we here present for the satisfaction of D. H. R.

1. He is expressly called a man by Paul. Now consider how great this man was, &c. Heb. 7: 4. 2. It appears

from the following language of Paul, "For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity," Heb. 5: 1, 2, it appears that a high priest, to officiate for men, must be taken from among men. Hence Melchizedek was taken from among men.

The peculiarly abrupt manner in which he is introduced to our notice, and combining in him the kingly and priestly character, render him an appropriate and striking type of Christ. And as a type of Christ, we have him presented to us in the scriptures. While Moses was giving us an account of a connected line of the patriarchs from Adam down, he suddenly introduces Melchizedek, without mentioning his pedigree, his birth, or his death; nothing is said about his predecessors or his successors in office. No doubt it was the special design of God that these circumstances should not be made known, that he might be a more complete type of Christ. Concerning the Messiah, it is asked, "who shall declare his generation? Implying that it cannot be declared. And concerning Melchizedek it is said, "he was without father, without mother, without descent; having neither beginning of days nor end of life." Implying that as his pedigree was not preserved, his father, mother, and age were not known. It has been said by many, that it is not uncommon to find ancient writers of note among the heathens, who speak of persons being *born of no father, or without a father*, meaning only by such expressions that their *father was unknown*.

Melchizedek then is a great type of the Messiah in what is concealed in his

history, as in what is revealed. In vain we ask for his genealogy, his birth, his death, or the ceremonies of his consecration, for these are concealed in darkness; the Holy Ghost intending to signify that Jesus Christ is really and truly what this mysterious priest is in his history. The humanity of Christ was without a natural father; and his divinity was without a mother. He was without descent as it respects his priestly office, for none of the tribe of Judah served at the altar. Christ, like Melchizedec, did not derive his priesthood from any other, but was made priest of the most high God by a particular appointment. And now he ever liveth in the most holy place, even in heaven itself, to make intercession for us.

4. ABOUT DEALING WITH A MEMBER.

Dear Brethren:

For the information of myself and others too perhaps, please give us your views of the following case. How is it when a private member sees and knows that there is covetousness in the church and at the same time is not allowed to express his opinion on account of connection (We suppose what is here meant by connection, is the connection of the person or persons supposed to be covetous, with the officers of the church. Eds.) having their influence over said church. How is it best to proceed in such a case, according as it is laid down in Matt. 18ch., or to withhold communion with such? For the apostle Paul speaks of such when he wrote to the Corinthians, saying, "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat." 1 Cor.

5: 7. Also the Psalmist has said, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." Ps. 1: 1. And there are many other scriptures to the same effect. Dear Brethren, if the above is worthy of your notice; I hope to be enlightened.

F. W. D.

Answer.—As it may be somewhat difficult at times to decide what covetousness is, and what some might consider covetousness, others might not, no member should too hastily pronounce another one covetous, or withdraw from communing with him. But if one member thinks he has sufficient reason for thinking that another is covetous, he should go to him first alone, as directed by the Savior in Matt. 18ch. Then if satisfaction is not rendered to the member who is grieved, let him take one or two with him, and if it appears to be a case of covetousness in the judgment of all who go, then if it is not settled privately, it may be brought before the church; and if then the party grieved is not satisfied, brethren from another congregation can be called to settle it.

C O R R E S P O N D E N C E .

Tennessee, July 9th. 1859.

Dear Brethren: As it was requested that I should state through the Gospel Visitor the balance of the debt incurred by br. Samuel Garber, originating in a suit in law for preaching the Gospel in Tennessee, I will do so. I received thirty one dollars (\$31,00) at the annual meeting and paid it over to br. Christian Bashoar one of the securities of br. Garber. After I paid this amount (\$31,00) with what the brethren in Tennessee had paid, it leaves a

balance of one hundred and forty-four dollars (\$144,00) yet to be paid. Now if the brethren will cheerfully assist in helping to pay this amount, I will suggest an idea: whatever amount is made up by any individual or church, let brother Quinter or brother Kurtz immediately be informed of that amount so it can be published in the Visitor, and by this means it can be known how much is subscribed and when it is all made up.

If it is not soon paid the debt will fall upon br. Garber or on the securities. As I take the responsibility on myself to say we do not think that br. Garber ought to bear all the burden of this unjust debt, I for one am willing to do my part, and if all that can help, will help, the burden will be light to all. Perhaps some brethren may scruple the propriety of br. Garber doing what he did, that has caused this money to be paid. Questions of that character were asked me at the annual meeting; in answer to which I would say, it was for preaching the gospel that he has to pay the money. I therefore think that we all should suffer with him.

Now brethren if you have a mind to do any thing in helping to pay this, do it as soon as possible.

Yours in love,

M. M. Bowman.

REMARKS.

We are sorry that the amount contributed at the annual meeting to answer the purpose alluded to by br. Bowman in the above letter, was not sufficient to answer the purpose without saying any thing further upon the subject. But as there were but thirty-one dollars (\$31,00) subscribed at the meeting, it seems necessary to appeal to the brethren again, and br. Bowman

has done so. We do hope that the appeal will be responded to, and the amount made up. Whatever the opinion may be entertained by some of the brethren relative to this matter, we think there are enough that sympathize with br. Garber to pay the amount without any difficulty, and let us do it.

Br. Bowman suggests the idea that the brethren had better inform us of the amount subscribed, so that it may be known when the amount is made up. We would further say that the money may be sent to us at the same time the amount subscribed is sent, and we can then remit it to the brethren in Tennessee. This will save the brethren the trouble of writing more than once upon the subject. If, however, they prefer sending it directly to the brethren in Tennessee, they can do so. If it is sent to us, we will acknowledge it in the Visitor.

Eds.

Mulberry Grove, Illinois July 19. 1859.

Dear Brethren:

I drop you a line to let you know that the two packages you sent me are duly received. The first contained, 10 Visitors and 10 minutes, to wit, for the years, 43, 44, and 45: also 51 to 57. The last package contained 2 Visitors and 14 minutes of 59. Now dear Brethren, I thirst for information, and am very desirous to know how the Brethren have decided at every yearly meeting. For I hold that every minister and member of the church of Christ ought to be in possession of all the minutes. For unless we all have them how shall we follow the advice given by our brethren in annual council, and all be alike speaking the same thing? I therefore request you to send me the

balance of the back minutes if you have, or can get them, and I will remit the money by return mail. Our district will want some Hymn Books soon. I am trying to make up a club for the Visitor. I think I shall succeed well this time. I think every brother ought to read the Visitor, and every member ought to have a Hymn Book.

On my return home from conference, I visited the brethren in Darke Co. Ohio at their Lovefeast. Here I met br. Nead and other old ministers, and communed with them. We had a happy feast indeed, the love of God was manifest. Thence I went into Preble Co. with br. Moss and others to a meeting at br. Crumbeckers. There we met old br. Brower and others, and had a good meeting. I can say of a truth, we were together in heavenly places in Christ Jesus. Altogether, my trip East proved a happy one. I returned home and found all well and anxious to hear how our case was decided in conference. And many were the glad tears of joy shed on hearing the good news of full union and fellowship with our dear Eastern brethren.

Our Lovefeast will be held at Mulberry Grove second Saturday in October next. We invite all the brethren to come, and especially ministering brethren on that occasion. Vandalia on the Central Railroad, is our nearest Station. Arrangements will be made by the brethren to convey all from the railroad to the Grove, which is 11 miles west of Vandalia in the edge of Bond county. Those wishing to attend the meeting should notify us a week or two before, so that the brethren may know how many teams to send to the Stations; also what train they will be on. Our meeting will

commence on Friday and continue till Monday evening,

Yours in the bonds of brotherly love.

D. B. Sturgis.

NOTICE.

The brethren appointed to receive and distribute br. Garber's donation, namely, George Hoke, now Elias Dickey and J. P. Ebersole agents for northern Ohio; Peter Nead and John Brower agents for southern Ohio; Abraham Moss, agent for southern Ind.; Jacob Miller, agent for northern Ind.; Joseph Emmert, now Samuel Layman for Ills. and the adjacent states; br. Bowman agent for northern and Abraham Neff for southern Va. North Carolina and Tennessee; Jacob Meyers, now John Berkley for western Pa.; Andrew Spangole now Peter Long for eastern Pa.; and Christian Longnecker and, now J. H. Umstad agent for the churches east of the Susquehanna, and for those in New Jersey, will report to me forthwith the number of churches you have in your respective districts.

D. P. Sayler,

general corresponding Agent.

Address, Double Pipe Creek, Md.

There will be a communion meeting in Richland Co. Ills. the Lord willing, on the 1st. and 2nd. of October. The brethren there are very anxious to be assisted on the occasion referred to, and extend an hearty invitation to the brethren in other places, and especially to the ministering brethren.

The brethren in the Middle Creek congregation, in the vicinity of Somerset, Somerset Co. Pa., design the Lord willing, to have a meeting of some days commencing on the 9th. of October.

The meeting will be held in different meeting houses in the congregation. On Saturday the 15th. there will be a communion meeting. A general invitation is given to the brethren to attend. And the assistance of ministering brethren is much desired.

Poetry.

For the Gospel Visitor.

ON THE DEATH OF A YOUNG WOMAN.

Young ladies, all attention give,
You that in wicked pleasures live;
One of your sex the other day,
Was call'd by death from friends away.

This lesson she has left for you,
To teach the careless what to do;
To seek Jehovah while you live,
Who'll everlasting honors give.

A while before this damsel di'd,
Her tongue was speechless, as if tied;
At length, she opened wide her eyes,
And spoke as struck all with surprise.

She call'd her father to the bed,
And thus in dying anguish said;
My days on earth are at an end;
My soul is summoned to attend,
Before Jehovah's burning bar,
To hear my solemn sentence there;
From meetings you have kept your child;
To pleasures wanton, vain and wild,

And frolics, you would let me go,
To dance my soul to pain and wo;
And now, dear father, do repent,
And read the holy Testament.

Your head is blooming for the grave,
You have a precious soul to save:
Your children teach to serve the Lord,
And worship God, with one accord.

Her honor'd mother she address'd
Whose tears were streaming down her breast;
She grasp'd her tender hand, and said,
"Remember me when I am dead."

Your many years have roll'd away,
And brought you to the present day;
Now take your dying child's advice,
And turn away from ev'ry vice,—

Before the golden bowl be broke
Or life receives the fatal stroke;

Before death's banner round you wave—
Or ere you're summon'd to the grave.

I see no pleasure here on earth,
When looking back unto my birth,
What would entice my soul to stay,
In this vain world another day.

By faith I view the distant shore,
Where pleasure reigns forevermore,
Where songs from seraph's tongues arise,
Beyond the curtains of the skies.

Her weeping brothers she address'd,
And in these words her thoughts express'd;
Forsake your sins, and turn to God,
And fear the vengeance of his rod,

Or he will send you down to dwell,
Forever in the lake of hell,
Where fiery billows bursting roll,
Around the never dying soul.

Now yield yourselves, and in him trust,
Before your bodies go to dust;
And while you breathe the vital air,
Pour out your hearts in fervent pray'r

Reform your lives, in word and deed,
And pray that Christ may intercede,
For you, and for my sister dear,
That now is weeping near me here.

O sister, come, and take your leave,
Do not break your heart, (I see you grieve;)
Cold are my limbs, the chills of death,
Will cool my blood and stop my breath.

Now my immortal soul shall rise,
To God's eternal paradise,
Where crowds of angels round him stand,
And cherubs fly at his command.

My body here must slumb'ring lie
Till Gabriel's trumpet shakes the sky;
Then in that resurrection day,
When heav'n and earth shall pass away,

I hope you'll meet me then above,
Where all is harmony and love:
There may we all for ever dwell,
And now dear friends, I say farewell.

At this, she closed her eyes in death
And thus resign'd her mortal breath;
Under death's gloomy cypress shade,
They plac'd this young departed maid.

While friends and kindred weep around,
To see her laid in the cold ground;
A warning to the human race,
Since all must go to the same place—

To the cold grave, where silence reigns,
And where the power of death prevails:

Young people, now a warning take,
And all your wicked ways forsake.

By H. H. of Ind.

"THE LORD LOOKETH ON THE HEART."

When in thy temple Lord of hosts,
With prayerful lip we bow,
If every vain and wayward thought
Were written on our brow;

And if the searching eye of man
Might each emotion see,
And every motive all unveiled,
As clearly read by Thee,

How would the most familiar friend
From his companion start,
And neighbor scan the neighbor's face
With terror in his heart!

Yea, many [whom a flattering world
Applauds as just and true,
Might to the rocks and mountains turn
To shield them from its view.

But thou, to whose omniscient Eye
Our every thought on earth
Hath stood uncurtained and revealed,
E'en from our day of birth,

How great must thy forbearance be?
How measureless and vast
The power of His atoning love
That pardoneth us at last!

OBITUARY.

Fell asleep in Jesus in Rome District, Seneca Co. O. June 27th. br. JACOB RUMPLE, aged 72 years, 3 months, and 5 days. The deceased was a father in Israel. He was a deacon in the church, and useful in the office. He was also a light to the world, as he was much respected by it. Funeral sermon by br. J. Krabill, and the writer from Ps. 1; 12—3. J. P. E.

Died in Antidem Church, Franklin Co. Pa. June 3rd. Sister MARY DITCH, consort of Jacob Ditch, aged 41 years, 1 month, and 14 days. She was beloved by all who knew her. The Funeral services were conducted by brethren Boyer, Stany and Gipe. Text, Matt. 5: 3—9.

Died in the same church, July 13th. sister BARBARA HESS, wife of John Hess, aged 54 years, 4 months, and 4 days. She leaves a large circle of friends to mourn their loss. Funeral services by brethren Boyer, Oller, and others. Text 1 Cor. 15: 50.

Died in White Oak church, Highland Co. O. June 16th. Sister RACHEL CUSTER, wife of br. Jonathan Custer, aged 60 years, 2 months,

and 15 days. Her disease was the palsy, and she laid for upward of 14 months, but she bore her affliction with christian fortitude. She was a worthy member of the church for about twenty years, and left satisfactory evidence that she was prepared for her departure. Funeral sermon by Barkley Smith, from Rev. 14: 13. J. M.

Died in Ross Co. O, May 27th. Sister SOPHIA MOOMAW, aged 83 years. She died in full hope of a blessed immortality beyond this vale of tears. She was one of those whom the world was not worthy. Her devotion to the cause of our glorious Redeemer was proverbial. She moved from Bottetourt Co. Va. and was a member of the church about forty years. Her funeral services were performed by Sister S. Major. Text 1 Cor. 15: 58.

To die with a christian's faith sublime,
To illuminate the way,
The spirit soars to a purer clime,
By angels wafted away.

O what a scene for the ransomed soul,
When hail'd at the gates of bliss!
With a shout of rapture, she sees the whole,
And leaps to the throne of peace;

There to receive from a kingly hand,
A glittering diadem;
And join with the pure angelic band.
In chanting praises with them,

To the princely one in glory seen,
While loud hallelujah's arise;
Thou art holy, holy Lord supreme,
Chief ruler of earth and skies.

J. R. of O.

Died in Swatara church, Dauphin Co. Pa. July 3rd. br. DANIEL MILLER, aged 69 years, 1 month, and 28 days. For upwards of four years he was not able to leave his bed, and at times he had severe pains. A few days before his death, he called his children to him, and told them that the time of his departure, the time for which he had prayed day and night, was come, and told them that they should live in the fear of the Lord. He left a wife, and two children both of age, to mourn their loss. The funeral services were performed by brethren Hollinger and Hertzler. Text Rom. 8: 18. S. M.

Died July 10th. at Monrovia, in the Bush Creek congregation, Frederick Co. Md. br. JACOB CRONISE, aged 75 years, 5 months, and 24 days. Br. Cronise was a member of the church many years, and a br. more zealous in the cause of his master than he was, *is rarely found*. His chief delight was the Savior and his word, about which he talked to all men. He leaves a widowed sister, (with whom he lived in the bonds of matrimony 53 years,) and six children, having previously followed three to the grave, who were all members of the church.

His remains were deposited in the burying ground of the Pleasant Hill meeting house, in the presence of an immense concourse of people. When the occasion was improved with an address to the multitude, by the writer from (1 Peter 1: 23—25).

Double Pipe Creek, Md. July 16th. 1859

D. P. S.

Died in the Middle Creek church, Somerset Co. Pa. May 2nd. br. SIMON HAUGER Sen. aged 76 years, and 18 days. The funeral services were performed by brethren John Berkley and Martin Meyer. Text Phil. 1 : 21.

Died in the same church, July 19th. sister ELIZABETH WOLFSBARGER, consort of Philip Wolfsbarger, aged 53 years, 3 months, and 11 days. She moved into this congregation from Dauphin Co. We are happy to inform her friends that they need not sorrow as those that have no hope. When I made her my last visit, I found her mind well composed, and she wished to go to the realms of glory. She rejoiced in the God of her salvation. Funeral services by the writer and others. Text Ps. 14 : 23.

J. S. H.

Died in Monroe Co. Va. March 8th. br. ABRAHAM FLESHMAN, aged 64 years, 7 months, and 4 days. The deceased was a faithful brother, and a deacon in the church. Funeral services by the writer. Text Rev. 14 : 13.

J. S. H.

Died in Yellow Creek church, Bedford Co. Pa. June 15th. last Sister CHRISTINA ROCK, a widow of—Rock, who died about 6 months ago. The sister's age was 81 years, 5 months, and 10 days.

Died in Delaware Co. O. June 7th. of consumption Sister LYDIA BUTTERBAUGH, wife of Nicholas Butterbaugh, leaving a husband and four small children to mourn their loss. Age not known. Funeral text 1 Pet. 1 : 24, 25. by W Arnold.

Died same place June 24th of congestion of the brain Brother ISAAC W BREECE, aged 23 years, 4 months, and 2 days. He was raised by brother Charles and sister Susana Arnold. Funeral services on Rev. 14 : 13. by H. D. Davy.

Died in Snake Spring Valley, Bedford Co. Pa. June 23rd. DAVID, son of Henry and Eliza Harshberger, aged 1 year 6 months, and 23 days. We give below an extract from a letter written by br. J. H. Umstad, who informed us of the occurrence. A want of room prevents us from giving the whole.

"Yes that little David is no more; he who seemed to be so lively, and so happy, and so merry and so pleasing, is no more. Although he ran about his father's house as if all was his, and made for him, and the new mill, and father, and mother, and grand mother, all, all seemed to him as his, him to serve, and him to obey. But he is gone to rest. He slept some ten minutes only in the great cold spring and never waked. The mother busy about her domestic duties could not long brook the absence of her darling boy, sends sis to seek him, but O that horrible scream! With a mother's quickened pace she hastened, drew him from his cold, cold bed, clasped him to her more than frozen heart, but ah the spirit's gone, her little boy does not answer, and the angels shout a new arrival among their heavenly throng."

Died in Upper Dublin congregation, Montgomery Co Pa. July 5th. br HENRY SPERRY, aged 68 years. His anxious desire and prayer were that he might lay aside his earthly tabernacle and be with Christ which is far better.

Died in the same congregation very suddenly July 25th. sister MARIA JONES, consort of br. William Jones. The circumstances accompanying her death were truly distressing. A child living in the family went to the barn, where one of the workmen had left his vest with friction matches in the pocket. These the child obtained, and with them ignited the hay that lay scattered upon the barn floor; this set fire to the barn, which, together with its contents, the entire crop of the season, was wholly consumed. Our sister saw the fire, as it burst through the crevices in the barn door, and ran to alarm the workman, who were employed in the fields. She had actually liberated one of the horses from the stable, before the men arrived and released the others. She then retired to the house; but the fright and exertion had been too great. She began to pant for breath—said she must die—and, in a few minutes, was a corpse. Br. Jones had gone to the rail road station on business, had left all well, and was from home but a short time; but in that short time how sad a change! On his way home first one messenger met him with the information that his barn was burned, and soon another followed to tell him his wife was dead; when he arrived at home, his son, who was in ill health, was in convulsions, the effect of the dread calamity. Truly our brother is an object for sympathy. Our sister's seat in the sanctuary was but seldom vacant; but she has gone to her reward, and we shall see her face no more in this world.

"Be ye also ready, for in an hour that ye think not the Son of man cometh."

S. T.

There is an hour how vastly great!
Of all mankind it seals the fate!
It is the hour when we shall go,
To dwell in heav'n, or sink to woe.

In warnings long it comes to some,
While others are called *quickly* home;
But none may know the precise day,
That him from earth will call away.

Then O how wise prepared to be
For bliss, in vast Eternity;
Its "height and depth" we cannot know,
While finite beings here below.

But most assuredly 'tis worth
More than the fleeting joys of earth
To walk each hour the narrow road,
And ready be to meet our God.

S. T.

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Every Woman who Cultivates a Garden or Flowers:
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Some are so Poor they can't afford to pay;
Some so wise you can't teach them anything;
Some are taking too many Papers already.

SEE HERE, MY FRIEND!

You may, can, must, might, could, would or should, leave off such vain excuses, and

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GOSPEL VISITOR,
COLUMBIANA, O.

Editorial.

☞ We gratefully acknowledge a handsome increase of our subscription-list (of about 40) at our last yearly meeting, and especially rejoice that our dear brethren in Iowa and other Western States have been blessed with a good prospect of a plentiful harvest, and of a good time coming, while with us the same prospect has been blasted by the frost, in June.

☞ A brother says, "he paid for the Visitor three years ago, and never received it."—Why did he not inform us of this long ago? We certainly have no wish to make such a mistake, nor can we at this late day ascertain, how it happened, and would prefer at all times, to be immediately informed of our errors, in order to correct them. If a brother or any person pays us for something in advance, and it does not come in a reasonable time, (this side of the Rocky Mountains it should come in less than four weeks,) then let that brother not wait three months, much less *three years*, without giving notice of the fact.

☞ There is also often complaint made, that members had paid for the Minutes, and never received them. We can assure our brethren, that the Minutes are sent with the greatest care to

all whose names are found on the list made up here and at the yearly meeting. Still mistakes and omissions may happen, and we are always glad to be informed of them, and to correct them. But we are sure the mistake is made often at the Postoffice, where they are to be distributed. Being too large to be sent under seal in a letter, members should particularly inquire for something printed (a little pamphlet.) Postmasters are not all as careful as they should be. Some are perhaps not scrupulous to open small packages directed to some person, reading or giving to others to read, what does not concern them, and thus the thing gets lost, because there is perhaps no name inside, and the wrapper with the direction has been thrown away. The only way to do is to charge the Postmaster to take good care of all that comes to our name, and when we call at the office, to have not only the letters, but also the papers searched; or what is still better, to pay the P. M. for a private box to put in all our mail-matter, then we will be pretty sure, if he is honest and employs honest persons as substitutes, of getting what belongs to us. If you do so, and make proper inquiries in due time, not too long apart, at your Postoffice, and what you expected has not come, write at once to us, and we will try to send again, if we are able.

☞ We have sent the Minutes of the late yearly meeting not only to all who ordered and paid for them, but a great many to our friends and agents, for which we ask no other return, but a continuance of their favor in exerting themselves for the Gospel Visitor. If any that have ordered it, did not receive it by this time, let them inform us, and we will try again to send. If we have missed some of our agents, and directed the Minutes wrong, it was perhaps only because the agent's name was not at the head of the list. Where we sent two or more to one person, we hope they will distribute them properly.

THE
GOSPEL VISITOR,

A MONTHLY PUBLICATION

BY HENRY KURTZ & JAMES QUINTER.

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G Ade with \$15. J H Ritter. C K Burkholder. D P Ziegler 5 f books &c. Jerem Sheets.. J Kline. A S Casebeer (The books were sent.) P Wrightsman. Phil Boyle. J S Burkhardt. Josiah Goughnour. Harrison Davis. John Wise. John Kline, Mt Sidney. Silas Thomas 5. E K Buechle. H F Neikirk E Arnold for books (sent.) E Slifer. D P Sayler.

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THE GOSPEL - VISITOR.

VOL. IX.

October 1859.

NO 10.

For the Visitor.

ON REPENTANCE.

AN EXTRACT.

"If he turn not, he will whet his sword."

PSALMS 7: 12.

In the first place, let me endeavor to explain to you the *nature of the turning here meant*. It says, "If he turn not he will whet his sword." To commence then, The turning here meant is *actual*, not fictitious—not that which stops with promises and vows, but that which deals with the real acts of life. Possibly one of you will say, "Lo I turn to God; from this time forth I will not sin, but I will endeavor to walk in holiness; my vices shall be abandoned, my crimes be thrown to the winds, and I will turn unto God with full purpose of heart;" but, mayhap, to-morrow you will have forgotten this; you will weep a tear or two under the preaching of God's word, but by to-morrow every tear shall have been dried, and you will utterly forget that you ever came to the house of God at all. How many of us are like men who see their faces in a glass, and straightway go away and forget what manner of men they are!

Ah! my reader, it is not thy promise of repentance that can save thee; it is not thy vow, it is not thy solemn declaration, it is not thy tear that is dried more easily than the dew-drops by the sun; it is not thy transient emotion of the heart, which constitutes a real turning to God. There must be a true and actual abandonment of sin, and a turning unto righteousness in real act and deed in every day of life.

Do you say, you are sorry, and repent, and yet go on from day to day, just as

you always went? Will you bow your head and say "Lord I repent," and in a little while commit the same deed again? If you do, your repentance is worse than nothing, and shall but make your destruction yet more sure; for he that voweth to his Maker, and doth not pay, hath committed another sin, in that he hath attempted to deceive the Almighty, and lie against the God that made him. Repentance, to be true, to be evangelical, must be a repentance which really affects our outward conduct.

In the next place, repentance to be sure *must be entire*. How many will say, "Sir I will renounce this sin and the other; but there are certain lusts which I must keep and hold." O sirs, in God's name let me tell you, it is not the giving up of one sin, nor fifty sins, which is true repentance; it is the solemn renunciation of every sin. If thou dost indulge in but one lust, and dost give up every other, that one lust, like one leak in a ship, will sink thy soul. If thou dost harbor one of these accursed vipers in thy heart, thy repentance is but a sham. Think it not sufficient to give up thy outward vices; fancy it not enough to cut off the more corrupt sins of thy life; it is all or none God demands. "Repent," says he, and when he bids you repent, he means, repent for all thy sins, otherwise he never can accept thy repentance as being real and genuine. The true penitent hates sin in the race, not in the individual—in the mass, not in the particular. He says, "Gild thee as thou wilt, O sin, I abhor thee! aye cover thyself with pleasure, make thyself gaudy, like the snake with its azure

scales—I hate thee still, for I know thy venom, and I flee from thee even when thou comest to me in thy most specious garb.” All sin must be given up, or else you shall never have Christ; all transgressions must be renounced, or else the gates of heaven must be barred against you. Let us remember, then that for repentance to be sincere, it must be entire repentance.

Again: when God says, “If he turn not, he will whet his sword,” he means *immediate* repentance. You say when we are nearing the last extremity of mortal life, and when we are entering the borders of thick darkness of futurity, then we will change our ways. But, my dear readers, do not delude yourselves. It is few who have ever changed after a long life of sin. “Can the Ethiopian change his skin, or the Leopard his spots?” If so, let him that is accustomed to do evil, learn to do well. Put no faith in the repentance which you promise yourselves on your death bed. There are ten thousand arguments against one, that if you repent not in health, you never will repent in sickness. Too many have promised themselves a quiet season before they leave the world, when they could turn their face to the wall and confess their sins; but how few have found that time of repose! Do not men drop down dead in the streets—ay, even in the house of God? Do they not expire at their business? And when death is gradual, it affords but an ill season for repentance. Many a saint has said on his death-bed, “O! if I had now to seek my God; if I had now to cry to him for mercy, what would become of me? These pangs are enough, without the pangs of repentance. It is enough to have the body tortured, without having the soul wrung with remorse.”

Sinners! God saith: “To day if ye will hear his voice, harden not your hearts, as in the provocation, when your fathers tempted me and proved me.” When God the Holy Spirit convinces men of sin, they will never talk of delays. You may never have another day to repent in. Therefore, saith the voice of wisdom, “repent now.” The Jewish rabbis said, “Let every man repent one day before he dies; and since he may die to-morrow, let him take heed to turn from his evil way to day.” Even so we say, immediate repentance is that which God demands, for he hath never promised thee that thou shalt have any hour to repent in, except the one that thou hast now.

Furthermore; the repentance here described as absolutely necessary is *heartly* repentance. It is not a mock tear; it is not hanging out the ensign of grief while you are keeping merriment in your hearts; it is not having an illumination within, and shutting up all the windows by a pretended repentance. It is a putting out of the candles of the heart; It is a sorrow of soul, which is true repentance.

A man may renounce every outward sin, and yet not really repent. True repentance is a turning of the heart, as well as of the life; it is the giving up of the whole soul to God, to be his forever and ever; it is a renunciation of the sins of the heart, as well as of the crimes of life. Ah! dear readers, let none of us fancy that we have repented, when we have only a false and fictitious repentance; let none of us take that to be the work of the spirit which is only the work of poor human nature; let us not dream that we have savingly turned to God, when perhaps, we have only turned to ourselves. And let us not think it enough to have turned from

one vice to another, or from vice to virtue; let us remember, it must be a turning of the whole soul, so that the old man is made anew in Christ Jesus; otherwise we have not answered the requirements of the text—we have not turned unto God.

And lastly upon this point, this repentance must be *perpetual*. It is not a turning to God during to day that will be a proof that I am a convert; it is forsaking of my sins throughout the entire of my life, until I sleep in the grave, you need not fancy that to be upright for a week will be a proof that you are saved; it is a perpetual abhorrence of evil. The change which God works is neither a transitory nor a superficial change; not a cutting off the top of the weed, but an eradication of it; not the sweeping away of the dust of one day, but the taking away of that which is the cause of the defilement. In old times, when rich and generous monarchs came into their cities, they made the fountains run with milk and wine; but the fountain was not therefore a fountain of milk and wine always; to-morrow it ran with water as before. So you may to day go home and pretend to pray; you may to-day be serious, to-morrow you may be honest, and the next day you may pretend to be devout; but if you return, as scripture has it, "like the dog to his vomit, and like the sow that was washed to her wallowing in the mire," your repentance shall but sink you deeper into hell, instead of being a proof of divine grace in your hearts.

It is very hard to distinguish between legal repentance and evangelical repentance; however, there are certain marks whereby they may be distinguished, and at the risk of tiring you we will notice one or two of them; and may God

grant that you may find them in your own souls! Legal repentance is a fear of damning; evangelical repentance is a fear of sinning. Legal repentance makes us fear the wrath of God; evangelical repentance makes us fear the cause of that wrath, even sin. When a man repents with that grace of repentance which God the spirit works in him, he repents not of punishment which is to follow the deed, but of the deed itself. And he feels that if there were no pit digged for the wicked; if there were no ever-gnawing worm, and no fire unquenchable, he would still hate sin. It is such repentance as this which every one of you must have, or else you will be lost. It must be a hatred of sin. Do not suppose that because when you die you will be afraid of eternal torment, therefore that will be repentance. Every thief is afraid of the prison; but he will steal to-morrow if you set him free. Most men who have committed murder tremble at the sight of the gallows-tree, but they would do the deed again could they live. It is not a hatred of the punishment that is repentance; it is the hatred of the deed itself. Do you feel that you have such a repentance as that? If not these thundering words must be repeated again—"If he turn not, he will whet his sword." But one more hint here. When a man is possessed of true and evangelical repentance, I mean the gospel repentance which saves the soul—he not only hates sin for its own sake, but loathes it so extremely and utterly that he feels that no repentance of his own can avail to wash it out; and he acknowledges that it is only by an act of sovereign grace that his sins can be washed away. Now, if any of you suppose that you repent of your sins, and yet imagine that by a course of holy

living you can blot them out; if you suppose that by walking uprightly in future you can obliterate your past transgressions, you have not truly repented; for true repentance makes a man feel that

"Could his zeal no respite know,

Could his tears forever flow

All for sin could not atone,

Christ must save, and Christ alone."

And if it is so killed in thee that thou hatest it as a corrupt and abominable thing, and wouldst bury it out of thy sight, but that thou feelest that it will never be entombed, unless Christ shall dig the grave, then thou hast repented of sin. We must humbly confess that we deserve God's wrath, and must put our trust safely and entirely in the blood and merits of Jesus Christ. If you have not so repented, again we exclaim in the words of David, "If you turn not, he will whet his sword."

Enterprise, Pa.

THE LORD'S SUPPER AND BAPTISM.

(The following article designed to show the want of consistency in those Baptists who contend for immersion from the literal meaning of *baptisma*, *baptism*, while they depart from the literal meaning of *deipnon*, *supper*, when partaking of what they call the Lord's Supper, is comprised in one of the chapters in a work bearing the title, "The Baptist System examined," written by J. A. Sciss, a Lutheran minister. There is weight in his argument when applied to those, who are chargeable with the inconsistency attributed to them. But, though we in common with all the Baptists, contend for immersion from the literal and ordinary meaning of *baptisma*, our practice of partaking of a meal when we eat the Lord's Supper, and of partaking of it in the evening, leaves no ground whatever for the charge being made against the Brethren with any degree of success at all.

And consequently, our adherence to the scriptural mode and time, of partaking of the Lord's Supper, gives us a position which possesses a decided advantage in the baptismal controversy, over those immersionists who depart from the literal and ordinary meaning of *deipnon*, supper, when partaking of what they call the Lord's Supper.

The truth will be less vulnerable to the attacks of its enemies, when sustained in its undivided character, then it will be, when it is divided, and but a part sustained.

The work of Mr. Sciss was sent us with a request for us to review it. We have not as yet found time to do so. We however intend to notice his arguments upon the subject of baptism hereafter, either in the form of a review, or in some other manner. Eds.)

ANALOGY—AN INDEPENDENT ARGUMENT.

Before closing our remarks upon this part of the Baptist controversy, we have another argument to present,—an argument from analogy,—an argument quite independent from the preceding discussion, and so direct, complete and conclusive that no Baptist writer, so far as we are aware, has ever so much as attempted to answer it.

We think that we have demonstrated that no reliance is to be placed upon the doctrine of our Baptist friends that "*Baptizo* means immerse and nothing else." But we are now about to submit a mode of reasoning which has no need of that demonstration, which exempts us entirely from replying at all to the teachings of immersionists as to the secular, classical, and common meaning of the word in dispute. We may grant that the Greeks ordinarily used *baptizo* to signify immersion, and that all its meanings are all properly resolvable into this. We may dispense with, entirely and wholly set aside the conclusions which we have thus far deduced; and yet there is a mode of reasoning, to

which no just exception can possibly be taken, which entirely confounds the Baptist claims, and establishes a bulwark of strength around our mode of baptism which renders it forever invulnerable against all the immersionist logic in the world.

It is agreed on all hands that, under the present dispensation, Christ has established two corresponding ordinances or sacraments: the one is Baptism and the other The Lord's Supper, —the one referring to the new birth, the other to the nurture and nourishment of the new creature. All the essentials of a positive ordinance or Christian sacrament appertain alike to both. Both have Christ's positive command: both require the use of an external, material, and tangible element; both are of continual and binding obligation; both have the divine promise of grace to those who attend properly upon them; both are meant to exhibit and apply the gospel to the souls of men; and both are equally solemn, sacred, and unalterable. The one is denoted by the word *deipnon*, *supper*; the other by the word *baptisma*, *baptism*. *Baptisma* does not more describe the nature or essential constituents of the one than *deipnon* describes the other. It is no more allowable, then, for us to depart from the strict meaning of *deipnon* in our celebration of the Holy Supper than to depart from the strict meaning of *baptisma* in baptizing. The stringency and laxity that is requisite or allowable must be the same in both cases; for they are exactly analogous. If it is not necessary to keep to the literal meaning of the one, it is not necessary to keep to the literal meaning of the other.

Liberty in the one case presupposes and implies the existence of the right to exercise the same liberty in the other

case. This cannot be successfully disputed.

Supposing, then, that the immersionists are right in claiming that mode is implied in *baptism*, if we can show that they, in common with the churches generally, from the beginning until now, consider themselves under no obligation to keep to the plain literal import of the word *deipnon* in the Holy Supper, that fact alone, without any other argument, is a satisfactory and unanswerable ground upon which to claim exemption from rigid adherence to the literal meaning of *baptisma* in baptizing. Sound authority in one case is sound authority in every parallel case. What then, is the meaning of *deipnon*? There is but little room for diversity as to the true answer. *It denotes A FULL MEAL, and that an evening meal*. All authorities agree that it stands for the principal meal of the Greeks and Romans. Three names of meals occur in the Homeric writings, in the following order.—*ariston*, *deipnon*, and *dorpon*. "The Greeks of a later age usually partook of three meals, called *akratisma*, *ariston*, and *deipnon*. The last, which corresponds to the *dorpon* of the Homeric poems, was the evening meal, or dinner; the *ariston* was the luncheon; and the *akratisma* which answers to the *ariston* of Homer, was the early meal, or breakfast. The *akratisma* was taken immediately after rising in the morning. Next followed the *ariston*, or luncheon; but the time at which it was taken is uncertain. Suidas says it was taken about the third hour; that is, about nine o'clock in the morning; but this account does not agree with the statements of other ancient writers. We may conclude, from many circumstances, that this meal was taken about the middle of the day, and answered to the

Roman prandium. THE PRINCIPAL MEAL, HOWEVER, WAS THE DEIPNON. It was usually taken rather late in the day,—frequently not before sunset." (Smith's Antiquities, pp. 303,304.) Dr. Halley says, "Long before the apostolic age, *deipnon* had become regularly and constantly the evening meal."

Nitzsch that it denoted "*the principal meal.*" French does the same. Hence, all great entertainments were called *deipna*, and always came off at the latter part of the day, or at night.

The scope and use of the word in the New Testament corresponds exactly to these representations, as may be seen from the following passages:—

Matt. 13 : 6: "They make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at *feasts*, [*deipnois*, *suppers*]."

Mark 6 : 21: "Herod on his birth day made a *supper* [*deipnon*] to his lords, high captains, and chief estates of Galilee."

Mark 12 : 39: The scribes love the uppermost rooms at *feasts* [*deipnois*, *suppers*]."

Luke 14 : 12: "When thou makest a *dinner* [*ariston*] or a *supper* [*deipnon*] call not thy friends; . . . but when thou makest a feast." &c.

Luke 14 : 16: "A certain man made a great *supper* [*deipnon*] and bade many." (See also verses 17, 24, and chapter 20 : 46.)

John 12 : 2: "There they made him a *supper* [*deipnon*], and Martha served." (See also chapters 13 : 2, 4, and 21 : 20, where the word occurs in the same sense.)

We might further illustrate this meaning from the Septuagint, in such passages as Daniel 5 : 1:—"Belshazzar the king made a great *feast* [*deipnon*,

supper] to a thousand of his lords;" but it is unnecessary. *Deipnon* means a full meal, a banquet, a plentiful supper, an ample report, THE PRINCIPAL AND MOST ABUNDANT MEAL OF THE DAY, which occurred in the evening, between mid-day and midnight. Dr. Fuller himself says, that "Deipnon was, among the ancients, the most social and convivial of all their repasts," and that "the word means A BANQUET, A FEAST." (P. 226).

It is also to be observed that the Lord's Supper, or *deipnon*, was instituted and first celebrated at night. Not only the meaning of the word which was chosen to describe it, but the very hour of its appointment and first observance, connect the Lord's Supper with the evening and the close of the day.

According to the plain, evident, and well-established meaning of words, therefore, and sustained by circumstances, two things would be essential to the sacramental *deipnon*. First, it must be a full and plenteous meal; and, second, it must be taken in the evening. (These two things considered essential by the writer to the Lord's Supper, or to the regular *deipnon*, the Brethren have. We have a meal in connection with the communion, and we eat it in the evening. Eds.) A fragment of bread a half-inch square, and a sip of wine that would scarcely fill a tea-spoon, is not a *deipnon*, as the Greeks used that word, any more than sprinkling a few drops of water on a man's face is an immersion of him. Neither do we eat our *suppers* in the morning. It is as great a contradiction in terms and confusion of ideas to speak of *supping in the morning* as to speak of plunging a man by pouring water on him.

Suppose, then, that we were to set ourselves to reason on the word *deipnon*

as the immersionists reason on the word *baptisma*: we might make out a case to convict the Christian world in all ages of disobedience to a plain command of Christ. (We beg leave to differ with the author. His argument will not "convict the Christian world in all ages of disobedience to a plain command of Christ," since there are those in the Christian world who eat a meal when they partake of the Lord's Supper. Eds.) They say that *baptisma* means immersion and nothing else; we say that still more certainly does *deipnon* mean *an evening repast*. If the one denotes *mode*, the other with more certainty denotes *time*. They insist that *baptism* includes in itself a total covering up of the whole body in water; we say, with far more reason and confidence, that *deipnon* includes in itself the provision and participation of the largest and fullest meal. If the one requires water enough to cover a man, the other, with greater certainty, requires food enough to *fill a man* and as many as are to partake of it. The words chosen in both are the words of God, and he knew what he meant by them. And if the common Greek usage of *baptisma* was to denote immersion, and we are to get God's meaning in that word from common Greek usage, the common Greek usage of *deipnon* must also give us the idea attached to it by the Holy Ghost.

What, then, has been the universal practice of the church with regard to the sacramental *deipnon*? Have there ever been any denominations of Christians who believed, or held it as necessary to a right communion, that it should be celebrated in the evening or that it should be made a full meal? (There is a denomination, that of the Brethren, who holds it necessary to a right communion, that it should be taken in con-

nection with a supper; and consequently in the evening. The *communion* of the body and of the blood of Christ, is not called *deipnon*, *supper*, it is called *koinonia* in the Greek. But the Lord's Supper, mentioned in 1 Cor. 11: 20, is called *deipnon*, and means as our author declares, a meal. Therefore to have what we can justly apply the phrase "Lord's Supper" to, we think it necessary to have a meal, and to have it in the evening. Eds.) All parties—Baptists with all others—are continually celebrating the *deipnon* of the Savior *in the morning*; and none of them provide for it more than *a bit of bread and a sip of wine for each communicant*. We do not find fault with this. We believe that it adequately fulfills the mind of the Spirit and of Jesus on the subject. But, arguing as our modern immersionists, we might say, with holy indignation, What right have men to trample upon and ignore *the time* selected by the Savior in the institution of this sacrament and ingrained in the name given to it by the Spirit of inspiration? What authority have they to make a pitiable abortion of a *breakfast* or *dinner* of what, according to the plain common import of God's word, is to be an abundant and plentiful *supper*? If we cannot dispense with *mode* in baptism, we cannot dispense with *time* in its corresponding sacrament. If we cannot have baptism without immersion, for the same alleged reason, we cannot have a supper in the morning or a *deipnon* for a hundred guests without a large supply of wine and bread. (The bread and wine alone do not constitute the *deipnon* or Lord's Supper, since it is said by Paul that "he took the cup when he had snpped, 1 Cor 11: 25. Hence the "large supply" required to constitute the Lord's Supper, must not necessari-

ly be comprised of bread and wine alone. Eds.) If the time and quantity are nothing in the other sacrament, the name and circumstances of which call for it, mode and quantity are nothing in the other sacrament, the name and circumstances of which demand it still less.

Assuming, then that *mode* is invariably and essentially implied in the literal sense of *baptisma*, which we have abundantly proven to be otherwise, the sin of those who practice sprinkling, wetting, or affusion in baptism consists simply in regarding *mode* as one of the accidents or circumstantials in this ordinance. This is all. And, if we are to suffer for this, we have a right to demand, with the Psalmist, "Let the righteous smite us; it shall be a kindness: and let him reprove us: it shall be an excellent oil, which shall not break our heads." If our iniquity in this thing is to be punished with death, then let our Baptist friends consider the Savior's challenge:—"He that is without sin among you, let him cast the first stone." If they will insist that we distort and violate an ordinance of Christ by declining to be immersed or to immerse, we take the liberty of "holding the mirror up to nature," that their flagrant inconsistency may be seen. They have expunged of *time* and *quantity* from the ordinance of the Lord's Supper as celebrated in their societies, and think they have done no violence to literal exposition and the plain meaning of words which certainly contain them; and it will not answer for them now to turn about and condemn and excommunicate us for thinking it non-essential as to how the water is to be applied in holy baptism. Let them ponder first those searching words of Jesus:—"Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?"

Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite! first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye."

The immersionist attempts to defend the peculiarity of his procedure by asserting that *mode* is inseparable from *baptism* and therefore belongs essentially to the ordinance. We say that his argument criminales himself, and, by proving too much, recoils upon his own head. Time and abundance of provisions are as necessarily included in *deipnon* as it is possible for *mode* to be in *baptisma*; and when he gives us the warrant for his liberty to eject *time* from the Lord's Supper, and for his substitution of a little fragment of bread and a little sip of wine for a full meal, we shall be prepared to establish our right to dispense with favorite *mode* in the administration of baptism. Until he does this, all his philological reasonings on the word *baptism* are completely nullified, and, in all justice, forever silent.

We need no other argument. This in itself sufficiently disposes of the question. It winds up the whole controversy into a nutshell. It puts the dispute in a light in which there is no room for philological mystification and which may be easily understood. It concedes the whole Baptist assumption, and yet completely confutes the inference founded upon it and leaves the cause of immersionism in inextricable embarrassments. It settles the case. IT IS AN UNANSWERED AND UNANSWERABLE ARGUMENT. (The writer imagines that what he calls his argument from "analogy" possesses great power as appears from his concluding remarks. But whatever power is con-

tained in this weapon wielded against the cause of immersion as it is maintained by some, against the Brethren it has no effect whatever, but falls without harm at our feet, and presents no embarrassment at all to us. (Eds.)

MISREPRESENTATIONS OF THE BRETHREN CORRECTED.

Decorah, Iowa July 25th. 1859.

Editors of the Gospel Visitor:

Dear Brethren:—Please correct and insert in the Visitor the following article contained in Buck's Theological Dictionary, for the sake of some, who, by the means of it (Not being much acquainted with the brethren) have formed very strange and curious opinions of us as a Christian denomination. The article is headed; "Dunkers;" and reads thus, a denomination which took its rise in the year 1724. It was founded by a German, who, weary of the world, retired to an agreeable solitude within fifty miles of Philadelphia, for the more free exercise of religious contemplation. Curiosity attracted followers, and his simple and engaging manners made them proselytes. They soon settled a little colony, called Ephrata, in allusion to the Hebrews, who used to sing psalms on the borders of the river Euphrates. This denomination seem to have obtained their name from their baptizing their new converts by plunging. They are also called Tumblers, from the manner in which they perform baptism, which is by putting the person, while kneeling, head first under water, so as to resemble the motion of the body in the act of tumbling. They use the true immersion, with laying on the hands and prayer, even when the person baptized is in the water.

Their habit seems to be peculiar to themselves, consisting of a long tunic, or coat, reaching down to their heels, with a sash or girdle round the waist, and a cap, or hood, hanging from the shoulders, like the dress of the Dominican friars. The men do not shave the head or beard. The men and women have separate habitation, and distinct governments. For these purposes they have erected two large wooden buildings, one of which is occupied by the brethren, and the other by the sisters of the society; and in each of them there is a banqueting room, and an apartment for public worship; for the brethren and sisters do not meet together, even at their devotions. They live chiefly upon roots and other vegetables, the rules of their society not allowing them flesh, except on particular occasions, when they hold what they call a love-feast; at which time the brethren and sisters dine together, in a large apartment, and eat mutton; but no other meat. In each of their little cells they have a bench fixed, to serve the purpose of a bed, and a small block of wood for a pillow. The Dunkers allow of no intercourse between the brethren and sisters, not even by marriage. The principle tenets of the Dunkers appear to be these: that future happiness is only to be attained by penance and outward mortification in this life; and that, as Jesus Christ by his meritorious sufferings, became the Redeemer of mankind in general, so each individual of the human race, by a life of abstinence and restraint, may work out his own salvation. Nay, they go so far as to admit of works of supererogation, and declare that a man may do much more than he is in justice or equity obliged to do, and that his superabundant works may therefore be applied

to the salvation of others. This denomination deny the eternity of future punishments, and believe that the dead have the gospel preached to them by our Savior, and that the souls of the just are employed to preach the gospel to those who have had no revelation in this life. They suppose the Jewish sabbath, sabbatical year, and year of jubilee, are typical of certain periods, after the general judgment, in which the souls of those who are not then admitted into happiness are purified from their corruption. If any within those smaller periods are so far humbled as to acknowledge the perfectness of God, and to own Christ as their only Savior, they are received to felicity; while those who continue obstinate are reserved in torments until the grand period typified by the jubilee arrives, in which all shall be made happy in the endless fruition of the Deity. They also deny the imputation of Adam's sin to his posterity. They disclaim violence even in cases of self-defense, and suffer themselves to be defrauded or wronged rather than go to law.

Their church government and discipline are the same with the English Baptists, except that every brother is allowed to speak in the congregation, and their best speaker is usually ordained to be the minister. They have deacons and deaconesses from among their ancient widows and exhorters, who are all licensed to use their gifts stately.

Such is Buck's description of the German Baptists (or in German Dunkers.) If you do not think it improper you will please insert it in the Visitor, with such remarks as you may think necessary in order to promote the prosperity of the church, and the honor of God.

Yours Respectfully,
J. W. H.

REMARKS ON THE ABOVE.

As Mr. Buck wrote in England, he did not write from the personal knowledge he had of the Brethren and seventh day Baptists, but from the information he obtained from others, and, he therefore, confounds the Seventh Day Baptists with the Brethren, or only gives an account of the former.

The denomination he describes, differs from the Brethren in at least the eight following particulars. 1. The Brethren date their appearance in America at an earlier period than seventeen hundred and twenty four. 2. The dress described, the Brethren never adopted. 3. The Brethren have never restricted themselves to any particular kind of food. 4. The Brethren have never prohibited marriage among them when done in a lawful manner, and "in the Lord." 5. The Brethren do not believe "that future happiness is only to be attained by penance and outward mortification in this life." 6. The Brethren do not admit of works of supererogation. 7. As a body, the Brethren have never denied the eternity of future punishments, though there are those among them who do deny it, and who believe in the restitution of all things. 8. While the Brethren do not believe that any of Adam's posterity will be lost on account of the sin committed by him, they nevertheless believe, that his sin has injuriously affected his posterity.

THE ASSEMBLING OF OURSELVES TOGETHER.

Editors of the Gospel Visitor :

Dear Brethren :

In noticing the manner in which we too often assemble together, I must say

I fear it is not in strict harmony with the spirit of the Gospel.

Now, when we meet for the worship of God, we should so conduct ourselves that God would be glorified and our souls edified.

We should try to meet at the house of God, at about the time service ought to commence, and then go right into the house, and if we have anything to say before service commences, it should be of a religious and instructive nature. And as soon as a sufficient number of brethren are together, there is no better way to pass the time than to engage in singing praises to God, even if it should be a little before the time, and if none of the Ministers are present, I think it would be the Deacon's place to see that the work of God is not neglected.

We ought all to feel alive and ready to take an active part in worshipping God through Christ our Redeemer.

Our first thoughts when coming together are the best and richest. It is then we feel the importance of worshipping God. When we see our brethren and sisters collecting together to pay homage to their Creator and Redeemer, it is then our minds are fresh, active, and in a proper condition to offer up unto God a living sacrifice, holy and acceptable.

But dear brethren, how different is the case too often. I can speak from experience on this subject. I have frequently noticed when coming together, that brethren would stand together in groups, or sit in the shade outside the house of worship, one talking about his farm, another about his grain, another about his stock, and so on, the ministers and deacons frequently among them until the time has fully come that service should commence and sometimes a little after.

Now brethren, just think, can it be expected that after thus wasting our best and liveliest thoughts in the trifling affairs of this life, that we can then go into the house and offer up a living sacrifice unto God? No, it is out of the question. I have often sadly noticed service to go on cold, dead, and formal, yes, and the meetings continue until one o'clock and sometimes later, the congregation wearied long before service closed. Brethren, such work is not edifying. Service ought to be opened at 10 o'clock and by no means continue later than 12 o'clock. There are limits to the receptive capacity of any person's mind, and when those limits are exceeded, then preaching is in vain. I think we ought to fall a little short of those limits, so as to leave the mind a little hungry. We would thus treasure up better those things we hear. As the Psalmist says in the 63rd. Psalm 1st. verse, "O God, thou art my God, early will I seek thee; my soul thirsteth for thee, my flesh longeth for thee," &c. Also in the 78th. Psalm, 34th. verse "when he slew them, they sought him: and they returned and inquired early after God." "I love them that love me, and those that seek me early shall find me. Prov. 8th. chap. 17th. verse. "In their affliction they will seek me early." Hosea 5th chap. 15th. verse.

J. S. M.

Darke County, Ohio.

For the Visitor.

TRUE FRIENDSHIP.

Dear Brethren: Being not engaged this sabbath, I drop you a few lines upon true friendship. There is a friend that sticketh closer than a brother." Proverbs 18 : 24. Friendship is per-

haps the only thing in the world concerning the usefulness of which, all mankind are agreed. Friendship seems as necessary an element of comfortable existence in this world as fire or water, or, even air itself. For he that would be happy here in this life, must have friends. And he who will be happy hereafter, must above all things find a friend in the world to come; and that friend sticketh closer than a brother. Friendship is very pleasant, and exceedingly sweet. And has been, when abused, the cause of the greatest misery to men. For just in proportion as a good friend is sweet, a false friend is full of bitterness. Solomon says, "we have a friend that sticketh closer than a brother," and this friend we can rely upon.

We notice next, that other friends may forsake us, but the one of our text will never do so. We obtain, seemingly, friendship of men in various ways, for instance, by our favors and kindness to each other. Now we may do nineteen good deeds or favors to our fellow-man, and be friendly but err in the twentieth, and one error generally will weigh down the nineteen favors we did, and friendship is frequently lost. Not so with the one under consideration. For he sticketh closer than a brother. We believe that this friend is the blessed Redeemer, Jesus Christ. Is it necessary for us to prove the assertion that he sticks closer than a brother? Christ is that friend, and in order to prove this from facts, we appeal to such of you as have had him for a friend. Will you not brethren, give the verdict that this is neither more nor less than a solemn truth? Ye who have tasted of his love, and know his grace, will bear me witness that he has been a certain friend in uncertain circumstances. You

fell in Adam, and did he cease to love you? No; he became the second Adam to redeem you. You sinned in practice and brought upon your head the condemnation of God; you deserve his wrath and his utter anger; did he then forsake you? No.

Faithfulness to us in our faults is a certain sign of fidelity in a friend. We may depend on that man who will tell us of our faults in a kind and loving manner. Fawning hypocrites, and insidious flatterers, are the sweepings and offal of friendship. Give me a friend like Christ. He told the woman of Samaria all that she ever did,—all her faults. For she declares and says, "come and see a man that told me all that ever I did." That is the true friend for me. And is not this the Christ?

My brethren, and loving readers this is the spirit of Christ, that must be in us and we must have it or we are none of his. Give me for a friend, the man who will speak honestly of me before my face; who will not tell, first one neighbor, then another, but who will come straight to my house, and say, I feel there is such and such a thing in you, and as you are my brother, I must tell you of it: that man is a true friend; he has proved himself to be so; for we never get much praise for telling people their faults. A man will sometimes thank you for it, but he does not often like you any the better. Praise is a thing we all love, and how often does it prove injurious? It is calculated to elevate and exalt us, we like to hear it. But to be told of our errors, is not so pleasant although it is calculated to do us good. I am sure, when a brother or any person tells me of my faults it is for my real good. But note further, the friendship which lasts, does not take its rise in the chambers of mirth, nor is it fed and

fattened there. The young lady speaks of a dear friend, whom she became acquainted with the other night in a ball room. Do not, I beseech you, misuse the word; he is not a friend if he was acquired merely there; friends are better things than those which grow in the hot house of pleasure. Friendship is a more lasting plant than those. Give me a friend who was born in the winter time, whose cradle was rocked in the storm; he will last. Our fair weather friends shall flee away from us. I would rather have a robin for a friend than a swallow; for a swallow abides with us only in the summer time, but the robin cometh to us in the winter. Those are tight friends that will come the nearest to us when we are in the most distress; but those are not friends who speed themselves away when ill times come.

Brethren have you reason now to fear that Christ will leave you? Has he not been with you in the house of mourning? you found your friend where men find pearls, in caverns deep, where darkness dwells; you found Jesus in the hour of trouble. It was on the bed of sickness that you found him, and he sticks close. Again, when we draw the brightest picture of our friends that do all for us that they can, there is scarcely a comparison to be drawn to the one we have referred to. He never forsakes us, for he sticketh closer than a brother. And let me say to the sinner, he is your friend;—not of your sins, for he wants you to forsake them, and become friendly to him. Oh! I hear one say, I do not hate Jesus. Well, I am sure you do not love him, for Jesus this Great friend to you, says, "If you love me keep my commandments." And again he says, "ye are my friends if you do what I command you." Here you then can

obtain true friendship. Such as you cannot find in the gaudy things of this world's pleasure. Yes, such a friend that will never forsake you, for he sticketh closer than a brother. How often do we need a friend to help in time of trouble, when we are in want of assistance and comfort! And do we need the help of any so much as the help of this friend that sticks closer than a brother? we answer, No.

D. T.

For the Gospel Visitor.

THE SPREADING OF THE GOSPEL.

"Go ye into all the world and preach the gospel to every creature. Mark 16: 15."

Dear Brethren: Do we feel the importance of this great command? How many are now perishing for the want of the bread of life! And can we suffer this to be the case, whilst we have the means to send them this provision? This is not an earthly commission, that it may be put off, and no penalty incurred. But it is the great command of the Lord Jesus, and how many of the brethren are there that feel the importance of this high command? Where are we to go? The text says into all the world. How do we fulfill this command that is just as binding as baptism, feet-washing, or any of the other ordinances. Let us try to be consistent, and not esteem one command above another.

How many missionaries have the brethren sent out with the bread of life? China has thrown open her gates, and invited the missionaries. And other nations have done likewise. But here we stand all the day idle. We have the means. We have been blessed by God with faithful ministers, and with

the means of the press. And yet how loath we are to go, or send ministers out of the bounds of our own members. How little will scare and deter some from going from home to preach! Some even fear to come here to Tennessee to preach the eternal word, because there has some ill reports gone out concerning slavery. But fear not. Christ is in the vessel. Though the storm may howl for a while, yet our captain will arise and command a calm, saying, peace, be still! God has never commanded his people to go and bear his gospel, without being with them. The Lord has said himself, "Go ye into all the world." But say some, we should wait the Lord's time. His time has been ever since he set up his kingdom in the world, and he says to his people "Go ye."

Dear brethren, you that are resting on your oars, ponder this well. Look at the fashionable societies of the world, how they plan and scheme to send their traditions, and creeds to other parts of the globe, and shall we be behind in obeying the Lord's command, in sending them the pure and unadulterated truth? O! awake, dear brethren and sisters, let us not feast on the blessings of heaven, and be content to see others perishing for the want of the bread of eternal life, when we could administer to their spiritual wants. To those of us, that take no interest in the spread of the gospel, I fear it will be said, "I was hungry and you gave me no meat: I was thirsty, and ye gave me no drink: sick, and in prison, and ye ministered not unto me." These people in other regions are sick of sin, sophistry, and the commandments of men, as taught now a days by some. They call for the brethren to come and preach for them. And the word says, "Go ye." We be-

lieve the brethren do go in a degree; but it is very limited to what, I believe, is required of them. It is much like the servant when told by the husbandmen to go into the vineyard to work. He said, I go sir, but went not. We profess to have the truth but we are not as anxious to speak it as we should be. Reflect, how would we have received the truth, if it had not been for the old, faithful brethren, who came across the mighty deep, to spread the Redeemer's kingdom. They feared not the waves of the Atlantic, though they rolled mountain high. They had the good of immortal souls at heart, and the Lord preserved them.

Through the providences of God, and the benevolence of his people, there have been ships fitted out to convey missionaries from one nation to another free of cost. See how miraculously Jonah was preserved when on a mission to Ninevah. Never have we heard of a vessel engaged in the missionary cause being wrecked; and why? Because Jesus is in the vessel. For where God's people are there Christ is, for he is in their hearts, "know you not that ye are reprobates, except Christ Jesus be in you?"

Let those opposed to the spread of the brethren's faith, examine Paul's travels, and his ministry. How faithfully he labored! He took his life as it were, in his hands, and went into Arabia among the heathenish Arabs that ate one another, and who were so steeped in darkness, that they did not know the use of fire. But Paul went among them, and the Lord went with him, and preserved him, and blessed his ministry to the salvation of many. God is with his people; as the Psalmist has expressed it, "Thy rod and thy staff they do comfort me."

If the brethren would use more energy in spreading the gospel, I believe that it would meet the divine approbation. God will bless his own cause, and if we are found in his service, we must be energetic. The blessed Lord has done much to purchase our salvation, and shall we content ourselves with doing so little for our fellow man, and the salvation of their immortal souls? Conscience will respond, no. "Go into the vineyard and work, and whatsoever is right, that shall ye receive." It is lamentable to say that some dear brethren are opposed to protracting the services of the sanctuary, and yet you never hear them speak against protracting the affairs of their own secular interest. But when it comes to serving God at the sanctuary, they speak against continuing the worship more than one or two days at most. I presume that such persons would not believe in such a time as was at pentecost to be right. This is presumption of the highest character. I would that a pentecost would come often and such a one as that was, when three thousand were made to say men and brethren what must we do? O! that the times of refreshing would again come from the presence of the Lord, in this part of God's moral vineyard, "and make the dry bones to live." We pray God that he may stir up the brethren with regard to this matter.

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For the Gospel Visitor.

A FRIENDLY CAUTION.

Dear Brethren:—Having as yet not written for the Visitor, I will try in the fear of the Lord, and out of love to the truth, and to the building up of Zion, to offer a few remarks!

Having received the minutes of the Annual Meeting of 1859, and read them with joy, and I can say that I was satisfied with our dear brethren assembled in annual council until I read the 28th. article. Then I was somewhat discouraged. However I take a little comfort from the 1st. clause of the answer which reads thus; "this meeting recommend and give liberty to any of the districts or states to make a move on the subject of spreading or sustaining the gospel, as preached and understood by the brethren, so that the same may be done in the order of the gospel." Now dear brethren, to make a move towards the spreading of the gospel, is something that I cannot understand. I thought that the move was made upwards of eighteen hundred years ago, by the great Head of the church after having spoiled principalities and powers, and just before he took leave of his brethren. He gave us a charge, and if that charge is strictly adhered to by every brother in the ministry, it will give a chance to every brother to aid in the spreading of the gospel.

Dear brethren, I almost shudder at the thought of making use of the means laid down in the minutes of 1858, and 58th. query, concerning the district annual meetings, and the district treasury. Then we shall look for district circuit riders. And of course the strongest district will have the heaviest treasury. Then dear brethren, the prophet Isaiah comes into the brotherhood with his prophecy, 56 chap. and the latter clause of the 11th. verse and says, they all look to their own way, and for his gain, from his quarter. Now let us see John 10 chap. and 11 verse. and let us hear what the good Shepherd says. I am the good Shepherd; the

good shepherd giveth his life for his sheep. But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep, 27. verse. "My sheep hear my voice, and I know them, and they follow me." I hope, dear brethren, that none of our shepherds will suffer themselves to be hirelings, such as the Prophet and our Savior speaks of. But I hope we are hired to serve and labor in the vineyard of the Lord, without money and without price;—that is, without such a price as this world can give.

The question would now arise, of what grade or standing are those hirelings to be? Are they to be brethren that are well established in the faith? Certainly so. Well, I fear that such brethren that are established in the faith would not serve as hirelings. As all scripture is given by inspiration of God, we will quote a verse, Rev. 3 chap. 19 verse. "as many as I love, I rebuke and chasten, be zealous therefore and repent;—repent of what? why of such an undertaking. Dear brethren, if we are the salt of the earth, we will not think it a hard task to help to spread the gospel. Every laboring brother then will labor according to his ability, and so the good cause can be carried on without arranging a committee. I am but a weak vessel in the house or vineyard of the Lord, yet I am willing to go and assist whenever I can.

Last fall brother D. T. and myself, took a trip through the south western counties of Va. We traveled four weeks, and went through twelve counties, and had 28 meetings, we preached the gospel, and baptized as many as believed.

And last spring S. G. and myself took a trip of two weeks. We traveled through four counties, and had 21 meetings; we then baptized as many as believed. Let the brethren exercise in this way, and I believe we can do more good, and be a better light to the world, than in any other way. We staid over night in a village at a public house, and the people desired to hear us preach; we consented, and at candle light they got a tolerably large congregation together, and we preached the gospel to them, and had good order. The meeting was in a large methodist meeting house. In the morning when we were ready to start, we asked what our bill was. The land-Lord said, that he understood that we do not take any money for preaching, and we were welcome to our night's lodging; and whenever we come that way again we must preach for them. I now would entreat our dear brethren, not to go into this matter too rashly, for it should be well considered, because it is of great importance. The weal or woe of the brotherhood may be involved in the matter. Let us then pray to the Lord, that he may help us, that we may see eye to eye in promoting the prosperity of Zion. And if an evil root springs up, let us nip it in the bud, for every plant, "saith the Savior," which my heavenly father hath not planted, shael be rooted out. I desire these lines to be inserted in the Visitor for further investigation by the brethren, as I am also a subscriber for the Visitor. I also send greeting to all the holy brethren and sisters in the Lord. Farewell.

J. J. H.

REMARKS ON THE LAST TWO COMMUNICATIONS.

We place the last two communications together, not because of the similarity of the sentiments they contain, but rather that they may be contrasted the one with the other. We have not hitherto, neither do we by any means wish hereafter, to encourage controversy in the Visitor. Especially such controversy as we have so much of in the world, in which the parties deal so much in personalities, and use unkind language one to the other, and indulge freely in recriminating one another. We hope that our relation to one another as brethren, and our love to one another, which is one of the peculiar characteristics of our brotherhood, will ever, as they evidently ought, prevent this.

One of the objects of the Visitor is to promote peace among the brethren, and not to sow discord. And as it is evident that the brethren from some cause, take different views of some things, we shall permit them to state their respective views, on subjects of general interest, when done briefly, plainly, and kindly. We think the brethren who have written the above articles, have both taken extreme views of the subject. Although the brethren in times past may not have done all that they might have done, in spreading the gospel, they have done considerable, and God has owned their labors and greatly blessed them. And we hope that the well-meant efforts of brother *star*, and other brethren, to awaken an increased zeal among us for spreading the gospel, may have their desired effects. But let us be judicious in our censures, and let us abound more in the spirit of love, patience, and hope, than in the spirit of complaint.

While many of our dear brethren have rejoiced at the move made by our annual meeting to encourage increased efforts for the spread of the gospel, it seems that our brother J. J. H. has not been of that class. He conceives the move fraught with danger, and gives a caution. Well, it is very proper, that we should proceed with due consideration in all such matters, and we hope that we shall.

We are glad to hear of the zeal of the brother, and we hope that it may never decrease. His diligence in spending four weeks in the fall and two in the spring, besides much more that he no doubt spends during the year, is worthy of being imitated by those whose circumstances will permit them to follow his example. And we are happy to hear that his labors in connection with those of his brethren who accompanied him, were not in vain;—that they were the means of bringing souls to the truth. Now as we have no personal acquaintance with br. J. J. H. and know nothing about him but what we learn from his letter, and from this we only learn that he is a zealous brother and one that has the love of souls and of the truth at heart, he will not think that we are undervaluing his abilities for usefulness, when we say we think there are other brethren who might do as much good perhaps as br. J. J. H. if they were to travel as much as he seems to do. But this they cannot do, though their zeal and love to souls would lead them to do it, as they are not wealthy, and have families to support. Now if brethren who are blessed with a considerable portion of wealth, and who likewise would like to be doing something to save souls, but who have not the talents for preaching, but are willing to help, and would be glad to help,

such brethren as we have referred to above, and would help them in order that they may travel and preach more and thus be likely to do more good, must such brethren who receive some help that they may be more useful, be looked upon as hirelings? We certainly think not, and would not like to call them so, fearing that we might speak against some of the Lord's anointed.

We are commanded to "bear one another's burdens;" and this may sometimes be done in pecuniary matters as well as in other respects. And we would encourage ministering brethren of limited circumstances in pecuniary matters, and who have an ardent desire to be useful, to put their trust in God, for he has often in more respects than one, made "rivers in the desert." And he has, and he still will, recompense those who suffer and labor to advance his cause. But as "by one Spirit are we all baptized into one body," and as we are all members of that one body, we should all labor together with the several abilities which God has given us, for extending the kingdom of heaven in the world. And if we all contribute something to the advancement of the good work, and do it with sincere and humble hearts, and with pure motives, we shall be rewarded by the heavenly master.

ON 1 COR. 6 : 1—7.

The explanation of the meaning of 1 Cor. 6 : 1—7, has continued longer than we by any means expected it would. And perhaps it would have been better, had we stopped it before this; but having admitted the articles we did without knowing the effect they would have, br. D. P. S. now claims a right to be heard, and we give his ar-

ticles a place. We gave our views upon the subject when it was first presented, and have not felt like taking any further part in the discussion of it. And if we are satisfied to stop the examination of the subject, we hope that those who view it as we do, will likewise be satisfied. And with the insertion of the following articles, we want the discussion closed.

It appears that most of translators differ from those who made our common translation, relative to the original meaning of the passage under consideration. Some few, however, agree with them.

When Froshaur's translation is rendered into the English, it is not so plain that it agrees with King James'. Dr. Clark was a very learned man, and we would not, if we could, detract anything from his learning which he acquired by hard study. But when br. D. P. S. doubts whether he had any "equal on earth, in his knowledge of the languages," he gives the Dr. a higher place as a philologist than others do, who probably are better judges of such things than br. D. P. S. or ourselves. The writer of an article upon Dr. Clark, in the Cyclopædia of the Society for the Diffusion of useful Knowledge, says of him: "It is quite absurd to place his scholarship on a level with that of the really great scholars who have adorned our country. There is in Dr. Clarke a remarkable affectation of bringing forward the Oriental learning he is understood to have possessed."

We hope now, dear brethren, that no unkind feelings to one another growing out of this matter will be permitted to occupy our minds. We are brethren, and let us love as brethren. We are by profession, Christians; and let us think, and speak, and write as Christians. Eds.

For the Gospel Visitor.

ON 1 Cor. 6 : 1—8.

Editors Gospel Visitor: Dear brethren: At your request I am an occasional contributor to the Visitor; and at the request of some of my brethren, I have written on different subjects, (and on one subject, at your earnest request.) I merely refer to this, that the readers of the Visitor may know that I have not intruded myself upon its columns.

One of my communications is written on (1 Cor. 6 : 1—8) which has drawn out two brethren in reply, in a controversial spirit. Many of my brethren know that I hate controversy with a perfect hatred.

First, I ask what is there in my article that justifies D. L. and J. S. M. to assail me in a controversial manner. By reference to my communication in the Feb. No. it will be observed that I said I would offer a few ideas with my brethren, hoping we may arrive at the proper meaning of the Apostle, without referring to one word that had been written. If the brethren above referred to had written their views on the subject as I wrote mine, of course they are entitled to their views, but assailing me as they have (and the Eds. giving the columns of the Visitor as a medium of controversy) I feel it my duty to reply.

Brother D. L. is a young brother for whom I have the highest, and tenderest regard. And knowing his zeal and faithfulness, I am well persuaded that a few more years experience will enable him to act more wisely than to assail a brother through the columns of a public print. I will therefore only say to him, that according to my judgment he has misunderstood the apostle. For he says, "To prove my position I have

taken, I refer the reader to Acts 15, where we have a precedent" &c. Dear brother permit me to say this is no precedent. The case in Acts 15, is a case of doctrine, and concerns the whole church: The case in 1 Cor 6 : 1—8 is a case pertaining to this life, a case which the Brethren referred to the heathen magistrate for adjustment, a case of dollars and cents. I decline further to comment on my brother's views in review of my name, for the reasons already assigned.

I will notice a few things that my reviewer J. S. M. says. It is a hard matter to give an answer to nothing, that is true; and as my reviewer has said *almost nothing* on the subject under consideration, I will not have much to notice. It is true he has br. D. P. S. six times in large capitals; and the "brother says" seven times, and then fills up a great part of his communication with what I said, as though the readers of the Visitor could read better what he says I said, than what I said myself. However, he said enough to enable any one acquainted with the scriptures to know that he does not understand what he pretends to write about and explain. In the first place observe he heads his article, "Reply to brother D. P. S. on church government."

I ask when or where did ever brother D. P. S. write on church government? I know of no such writing. I am aware that I gave my views on the apostle's advice to the brethren at Corinth on "judgments of things pertaining to this life," but to have written on church government, none but the fertile mind of J. S. M. could conceive. From this heading, it is manifest that he has undertaken to correct me of what he does not understand.

It appears that neither of the brethren who had written on this subject

suitied my reviewer's views, for he says "that he had read all, or nearly all the articles written on the subject, and must confess that brother D. P. S.'s article suited his mind fully as bad as the preceding ones: "From this it is inferable that mine was no more obnoxious to him than the others, yet he says nothing about them, but pitches into brother D. P. S. with a will. Well, be it so brother, a little scouring will do me good, and the truth will loose nothing by examining. You have given a german quotation for consideration. I suppose you are well versed in that language and of course it is of much use to you, but I can make nothing out of your quotation; only that you have misunderstood Paul, and according to my judgment you said *nothing* in your reply, so you are laboring to make Paul say nothing in his letter to the Corinthians.

You endeavor to make it appear that Paul only reprovied the Corinthians, "and not as a command;" here you labor to make Paul say nothing, but reprove the brethren for their deeds, and then leaves them without counsel for the future. This view is so absurd, so contrary to the character of Paul, and the spirit of christianity; it need only be looked at, and its absurdity is manifest. Brother D. L. said, that in the 5th. chap. we have Paul reprovied the church about the incestuous person among them. It is true the brother did not place by the side of the reproof the word of command, "Put away from among you that wicked person." Read the whole chapter and you will find from the 4th. verse to the end all is command, so in the 11th. chap. he reprovied the church for permitting women to pray &c. with uncovered heads; and then gives the command, "Let her be

covered." He reprovied the church for the disorder in eating the Lord's supper, and then gives the command, "when ye come together to eat tarry one for another," &c., But in the case before us, you take the command away, and will have Paul to reprove the brethren for their errors, and leave them without counsel for their future practice. While I contend, and have shown that Paul both approved and counseled the brethren.

You confound this case with a case of doctrine; and of a sinful transgression; neither of which are true. In the case before us, the apostle does not pass judgment upon the brethren, he only reprovied the error in which they were, and then gives them counsel for their future practice. The church was just organized, and it is to be presumed they did not know it was wrong for them to go before the unbelieving magistrate with their affairs, pertaining to this life. Not so with the case referred to in the 5th chapter, that was a case of fornication and they were not without law on that subject, for it was such a case of fornication which was not even among the Gentiles. In that case Paul was justified in passing judgment, and in delivering such an one to Satan for the destruction of the flesh, &c. In the case of women praying with uncovered heads, they had the law of nature. "Doth not even nature itself teach you" &c. But in the case before us, we are not apprized that the brethren ever before knew better but to go with their "judgments pertaining to this life" before the heathen magistrate for judgment. This is what Paul reprovied them for, and then tells them how to proceed in such cases, as are common even among us, who have the light of all the revealed law of God, such as

misunderstandings between men doing business together, about bargain and sale, about liabilities and obligations, about dividing lines &c. &c., not to go before the unbelievers in law-suits, but to refer such matters to the saints, and to set them to judge such matters who "are least esteemed in the church."

J. S. M. makes this a criminal case and makes it equal with the one which Paul delivered over to Satan for the destruction of the flesh; and says "when Ananias and his wife transgressed, Peter did not refer their case to a private committee, but passed judgment immediately." This is his Logic, but it lacks the truth of scripture to sustain him. Their sin was a deliberate lie against the Holy Ghost; and after they reiterated the lie, upon Peter's interrogatory they fell down dead; the judgment being from God and not of Peter. J. S. M. inquires how would it work if private members were set to judge. I answer just as Paul would have it work, by making peace among themselves, and not agitating the church by bringing matters of judgment pertaining to this life before her; in which no one is interested but the parties themselves. However, the brother himself admits that private matters might be settled in this way. Brother if you had understood Paul, you would have known that he was treating private matters; and if you are no more desirous to meddle in other men's business than Paul was, you will advise the brethren to settle their "judgments pertaining to this life," among themselves; and not destroy the peace and harmony of the church, by bringing such matters before it.

Brother D. L. inquires "who are to be the judges to select them to adjust matters?" I answer, who selected

their magistrates for their judges? I presume the parties themselves selected their judges. (I believe this is still the manner with men who go to law, they select their own Lawyers &c.) And if they could select their judges from among the unbelievers, I suppose they could among the saints. (Matt. 18) the Savior says, "take one or two with you &c." *but who is to appoint those?* If the brethren don't know; *I will not tell them*, only this much, if ever I have a "judgment pertaining to this life," *I claim the right to choose my own arbitrator.*

Paul says, "I speak to your shame. Is it so, that there is not a wise man among you; no not one that shall be able to judge between his brethren." (verse 5th.) Yes, Paul, we have brethren who had been magistrates, *judges of the law*, and surveyors, and many other wise brethren. Well set them to judge your matters pertaining to this life. Their judgment in matters of dispute about bargain and sale; about liabilities and obligations &c. are better than all the heathen magistrates in the world. A practical surveyor, with compass and chain on the ground of a disputed line, is a better judge in that matter than all the preachers in the church. Therefore set them to judge your matters, *and don't go to law brother with brother*; as you have been doing.

But, ah, says brother J. S. M. these are brethren highly esteemed in the church. I answer, according to Paul, they are less esteemed than the faithful minister, and of the two, *least esteemed.*

The time has been when the apostles said "it was not reason that they should leave the word of God and serve tables." But now the brethren say, leave the word of God and serve in judgments pertaining to this life."

Well brethren you do so, bear with me, I have not time to do so, I will preach and let wiser brethren than I judge matters pertaining to this life.

D. P. S.

Double Pipe Creek Md. July 16th 1859.

IS KING JAMES' TRANSLATION A TRUE VERSION OF THE HOLY SCRIPTURES?

Editors Gospel Visitor: Dear brethren: The above is a subject worthy our serious consideration. If it is not correct, then we, the followers of Christ, are (or may be) in error. And the American Bible Union has weighty claims upon us to assist in the revision of the scriptures, and its immediate introduction into our families and churches. But if correct, we may continue to do as we have ever done, read them, and preach them as the word of God. And adopt them as the rule of our faith and practice.

I am aware there are a *few words* in King James' translation, not translated but transferred, and some words have become obsolete by the change of meaning. Otherwise, I have never heard its genuineness doubted.

My attention has been called to this subject by some of our German brethren continually referring english readers of the scriptures to the german as a more correct translation.

In the August No. of the Visitor, page 244, a certain D. S. criticising my views as expressed in the Feb. No. on 1 Cor. 6 : 1—8, after referring to the subject, says, he had hoped, "that the editorial remarks on page 281 Vol. 8, and the article on page 367 same Vol. written by D. B. both very sensibly written, would set the matter at rest, and convince the mind of every brother. But to his surprise on page 42 Vol. IX

brother D. P. S. taking quite a different position, *and* merely follows King James' translation."

I answer D. S. that I do *merely follow King James' translation*. I have read it for 38 years, and preached it as the word of God for 20 years. And expect to read it, and make it my text book while I live.

D. S. says "the sensible remarks of the Eds. from the original, should convince every mind &c." What do you mean by the original; do you mean a printed copy of the Greek Testament? If that is your meaning, it amounts to nothing. What evidence have you that the Editors' printed copy is correct? Did the Editors ever see the original manuscript copy of the text written by St. Paul? *could they read it if they had it?* How do you know that Campbell's translation is more correct than King James'? What authority have you to put Grove's Lexicon (which never was a standard work) above King James' 47 translators? Why do you undertake to judge that you do not know?

D. S. says, "Now if the definition of the original by the Eds. and the definition given by Grove in his Lexicon, and the translation by Luther and Campbell are all correct, then according to the theory of D. P. S. all those preachers who labor less in word and doctrine, and all the deacons and laymembers of the church are a despised class." But ah! D. S. *are they all correct?* I will offer the highest testimony in the *world*, to prove that neither is correct. Who says they are a despised class? certainly I did not; read my article again, and know what I did say, and don't misrepresent me in your criticism.

D. S. says, "Perhaps those who are not so gifted, or those whose circum-

stances will not permit them to labor as much as others, or those who may not be so popular, and consequently will not be called upon to labor so much, and all the deacons and laymembers of the church, are a despised class &c." Is King James at fault again? Has Luther or Grove given D. S. additional light to justify him in this supposition? For the scripture referred to does not say any thing about *circumstances, popularity, or being called upon* as a prerequisite for a high esteem in the church.

D. S. says, "Now br. D. P. S. please take your german Testament and read. And also Campbell's translation, and the definition by the Eds. &c. And then see if you can reconcile all this with your views, as expressed in said article. I am afraid it would be a difficult task &c."

Answer. My mind was reconciled before I first wrote; and it is yet reconciled. And I must have more good reasoning than I have yet heard on the subject, before I will become unconciled.

But to return to the subject. I believe King James' translation is the most correct version of the scriptures we have (or perhaps ever will have.) The 47 translators had access to all the manuscript copies of the original at the King's expense. The Libraries of Europe were at their command. They had the benefit of Wickliffe (the english reformer's) translation, the revision of Tyndal, of Coverdale, of Cranmer, of Tavinier, the Genevian, and the Bishop's Bible. *Neither of which was any benefit to Luther in his translation.*

The few transferred words found in King James' translation, the translators have given the english reader an account of. The text admitting of two readings, they have given one in the

text and the other in the *margin*. And the words which they supplied to make connexions (or sense) they put in *Italics*, leaving it with the reader to use or omit them. *All this is admirable*

What can be said of Luther's translation; he translated from the pope's Latin bible, shut up the greater part of the time employed on it by his friends in an old monastery, in order to protect him from the violence of his enemies; cut off from all Libraries, and original M S S, and it is not likely that he ever consulted any Greek M S S. to enable him to arrive at the true meaning of the Original, but taking it for granted that the Pope's Latin bible was correct, he gave a truthful translation from it into the german language. And his using the word *dip* for baptize, is not from the Greek verb *Baptizo*, but from the Latin *Emergo*. Indeed he does not make any pretensions to Greek literature, and it is doubtful whether he understood it. In his discussion with Zwingle on the subject of consubstantiation, he wrote with chalk on the table in large letters "*Hoc est corpus Meum.*" (This is my body,) from the Latin and not from the Greek. And when Zwingle read to him St. Paul to the Philippians in Greek, Luther interrupted him and said.—"Read it to us in Latin or in German, not in Greek." What more evidence is needed to prove that Luther was no Greek scholar.

But I said I would prove to D. S. that Luther, Campbell, and Grove, and the definition by the Eds. were not all correct.

The first testimony I offer in proof is the combined testimony of King James' 47 translators; they with and by the advantages, and helps thrown around them (already referred to) have

unitedly said that they are not correct.

The second testimony I offer is from Dr. Adam Clarke, whose literature can be doubted by none; and in his knowledge of the languages I doubt whether he had an equal on earth. While his means for knowing were without a parallel. Libraries and M S S. in the world seemed to be opened to him for inspection. In his comment on the text, "Who are least esteemed in the church, he gives the original word, and explains it thus, *The lowest order of judges.* Which was in the Jewish church an arbitration, the arbitrators chosen as judges of the case directly by the parties having the case in dispute. Hear what the Dr. says. "The apostle certainly does not mean persons of no repute; but such as these arbitrators, who were chosen for the purpose of settling private differences, and preventing them from going before the regular magistrate. The following verse makes it pretty evident that the apostle refers to this *lower kind of tribunal*; and hence he says v. 5. "Is it so that there is not a wise man among you." Have you none among yourselves that can be arbitrators of the differences which arise, that you go to the heathen tribunals; v. 6. "Brother goeth to law with brother." One christian sues another at law; this is almost as great a scandal as can exist in a christian society. Those in a religious community who will not submit to a proper arbitration, made by persons among themselves, should be expelled from the church of God." *To which I say, Amen.*

The third, and last, though not least testimony I offer in proof of the incorrectness of the authorities D. S. has cited me to, is that of Christopher Froshaur's translation. The copy of his Bible before me bears the printers date

1571. I refer to the text under consideration, and transcribe verbatim.

"Wenn ihr nun Gerichts-Handel habend von der Nahrung, so nehmend die verachtete in der Gemeinde, dieselbe setzend zu Richtern."

("If ye having now judicial matters about food (sustenance), taking the most despised in the church, setting the same to be judges." H. K.)

With this burden of testimony on the side of the text of our english version of the scriptures; D. S. will permit me still *merely to follow King James' translation.* While I kindly advise him before criticising his Br. again, to study well his subject, before he says "Now Br. Daniel this will not do." Lest it be made appear (as I have done) that it will do.

As there have been three controversial articles admitted into the columns of the Visitor on the one side of the question I demand that this, and my reply to J. S. M. appear in its columns at as early a date as possible. And would yet say to the readers of the Visitor, that it is not because there are no brethren to endorse my views, that this controversy has been one sided all this time. But because some brethren have more wisdom than others. I can produce some of the most orthodox Elders and teachers, deacons and laymembers in the church, who do, and have ever understood the text just as I do. Which I have proved to be right.

D. P. S.

Double Pipe Creek, Md.

August 8th. 1859.

THE BLESSING AT TABLE.

We are pained with the conviction, that the time-honored and Scriptural usage of invoking the Divine blessing

before eating, is much less extensively observed at the present time, than in years past; and, in fact, that, as a stated and imperative part of family worship, it is entirely neglected by many truly Christian families. The opinion seems to be gaining ground that this service is one of a purely optional nature; that, so far from being obligatory, it is not even important on ordinary occasions; and that, though appropriate enough as a respectful recognition of the presence of a clergyman at our family table, or as a convenient and dignified introduction to a public repast, it is by no means an essential part of the worship of a well-ordered Christian household.

But, in our judgment, this service rests on much higher ground than respect for man; we rank it among the duties of the Christian life, and hold it to be a *privilege* of which the Christian parent cannot afford to deprive himself and his family.

How was "the blessing" regarded by God's ancient covenant people? Clearly, as one of the binding observances. Both before and after eating, they "blessed" God for the gifts of His providence. The form of prayer which was used at the time of Christ, has been preserved by the Talmudists:—"Blessed be Thou, O Lord, our God, the King of the world, who hast produced this food, or this drink (as the case may be) from the earth, or vine."

In Deut. viii. 10, we find an express Divine sanction and enforcement of this practice: "When thou hast eaten, and art full, then thou shalt bless the Lord thy God." Accordingly, from 1 Samuel ix. 13, we learn that the people on the occasion of a sacrificial feast, would not eat until Samuel came, because, as it is said, "he doth bless the sacrifice,

and afterwards they eat that be bidden." By "the sacrifice," in this passage, we are evidently to understand, with Gesenius, either a sacrificial feast, or merely the flesh of animals slaughtered ("sacrificed") for food, as in Gen. xxxi. 54, where it is said that "Jacob offered sacrifice" (margin, "killed beasts," or, as Bush translates the clause, "slew a slaughter,") upon the mountain and called his brethren to eat bread."

On this passage in Samuel, Henry remarks: "This is an instance of that great duty of craving a blessing upon our meat before we partake of it. We cannot expect benefit from our food without that blessing, and we have no reason to expect that blessing if we do not pray for it." Bishop Hall, commenting on the same passage, calls attention to the particularity of the account, given by the maid-servants, of the usages of the sacred feasts, and observes, by way of inference, "where there is practice and example of piety in the better sort, there will be a reflection of it upon the meanest."

Such being the prevailing custom of the Jews at the time of Christ's appearing, the question arises how it was treated by him? as an unimportant observance, or as one of those righteous ordinances ("all righteousness") which it became Him to fulfil?

There are eleven different occasions mentioned by the Evangelist, on which Jesus partook of food or distributed it to others.—On four of these, (Matt. xiv. 19, xv. 36, xxvi. 26, and Luke xxiv. 30,) He presided at the table: and, in every instance, particular mention is made of the blessing which he craved or pronounced. On four of them, (Luke vii. 36, xi. 37, xiv. 15, and John xii. 2,) He was the guest of others, who, undoubtedly conformed to the

usage of the day, and either invoked the blessing themselves, or called upon Him to do so. In the instances remaining, (Matt. ix. 10, Luke xxiv. 42, John xxi. 13) the fact of His eating is alluded to only incidentally, or mentioned merely as a fact, with no design of minute detail of circumstances, from which the inference is natural that the blessing was invoked, before the bread was broken, in these cases, no less than in those which are more particularly described.

Burket, commenting on the Savior's blessing the loaves, before distributing them among the five thousand, says: "Teaching us by His example, in all our wants to look up to heaven for a supply, to wait upon God for his blessing, and not to sit down to our food as a beast to his forage."

The practice of the apostles and of the early church corresponded with that of our Lord.—Says Coleman, speaking of the devotional exercises of the family among the primitive Christians, "At the table they reverently sought the blessing of God. Several of these examples of prayer before meals are given at length in the Fathers. Here also they rehearsed some portions of Scripture and sang praise to God; a custom which Clement of Alexandria, and Chrysostom earnestly recommended. The meal being ended, they concluded with prayer, giving thanks for the blessings received, and supplicating a continuance of the Divine mercy." Accordingly, when, on the fourteenth day of that fearful fast which Paul and his shipmates were once compelled to keep, he at length besought them to take food, and they had yielded to his persuasions, we find that even the cravings of their almost starving bodies did not impel them to seize the food that was

set before them, without waiting for the accustomed form of blessing; but that they waited until Paul had "given thanks in the presence of them all," after which they were all of good cheer, and began to eat the bread which had been thus reverently blessed and broken.

In his first epistle to the Corinthians, (x. 30,) Paul alludes to his own practice, at a feast, in this significant question, "For if I by grace (with thanks) be a partaker, why am I evil spoken of for that for which I give thanks?" On which passage Bengel pertinently remarks, "Thanksgiving sanctifies all meat; it denies the authority of idols, and asserts the authority of God." Elsewhere Paul says, "For every creature of God is good, and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the word of God and prayer."

In view of these facts in the history of this pious custom, we beg every reader on whom rests any responsibility for its continued observance, prayerfully to consider whether, by discountenancing in every way its disuse, and inculcating, both by precept and practice, a uniform and reverent regard to its requirements, he may not be acting in accordance with the evident will of Heaven. The command is, "Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God." —*Congregationalist*.

THE FAMILY CIRCLE.

RESPONSIBILITY OF PARENTS.

In continuing our remarks upon the family relation, we come to the subject of parental responsibility—a subject of great importance, but one we

fear, as a general fact, but little understood. This is evident from a glance at the interior of numerous families. There is next to no family discipline. The children are not trained up at all, but come up as they may, with very little instruction or supervision. The result is what might be expected. "Train up a child," says Solomon, "in the way he should go, and when he is old, he will not depart from it." "Train up a child," says another adage, "in the way he would go, and before he is old, he will come to the gallows."

How else are we to account for the vast amount of juvenile delinquency and crime?—Not wholly on the score of native depravity.—We as fully endorse that doctrine as others, but this is not all. It furnishes no excuse for parental unfaithfulness, but rather a strong motive to increased watchfulness and diligence. That children of vicious families should grow up in vice seems a matter of course, though there are not a few happy exceptions. Why should it not be expected, on the other hand, that those brought up in good families, will be virtuous? But it is by no means always, or generally so. Is there not a cause, and such as should put every Christian parent upon a strict scrutiny into individual responsibility in the matter?

For a child to come forth vicious from a pious family is, in our view, a reflection and stigma upon that family. This may be regarded by some as severe, but we believe it is warranted. We do not mean that such an instance disproves the piety of the parents, but is strong evidence of some delinquency on their part. Nor do we affirm that if parents did their whole duty to their children, none of them would ever tread the paths of vice. But the cases would

be much rarer than are found to exist, and to be accounted for from other causes. While then we would be far from attaching all the blame to parents, we must hold them, for God does, to a very rigid and solemn responsibility.

Is the reader a Christian parent in charge of a family? And do you, my dear friend, consider what a trust is committed to you? You not only have the care of immortal beings, but these beings, so nobly endowed, and with such a destiny before them, are your children, committed to you from the commencement of their being, to be nurtured in the helpless period of infancy, to be developed in their physical, intellectual, and moral powers, to be moulded by your words and your still more powerful example. True they are subject to the influence of others also—their associates, teachers, and society in general. Still they depend most directly and confidently on you. If you are faithful to them, you may supply in a great measure the faults of others upon whom they may depend; but if you fail them, who can supply this lack?

This accountability, great as it now is, is not bounded by the present life, but will run on forever. Whatever you may be or do in other respects, if through lack of fidelity to this trust, one of your children should perish how could you answer for it to yourself and to God? This subject needs more careful consideration.—Would that every parent would make it at a matter of deep study and earnest prayer.—Whatever you do, or leave undone, do not neglect your children.

YOUTH'S DEPARTMENT.

WHO MAY BE BAPTIZED?

"You seem to be very busy thinking," said Mrs. Roland to her daughter Mary. "You have been gazing at that field for the last five minutes. What are you looking at?"

"O, mamma, I was not thinking about the field. I was thinking about the baptism we saw this morning. What a beautiful sight it was! I thought the river never looked so lovely before. And, mamma, did you see how happy cousin Alice looked as she came up out of the water? She whispered to me as we went into church, 'Mary, this is the happiest day of my life.' I think all who were baptized this morning must have felt the same."

"I think so too, my love."

"I wish that children might be baptized, mamma; how soon do you think that I shall be old enough?"

"That does not depend on a person's age, my dear child. Do you remember what the Apostle Peter said to those who asked, on the day of Pentecost, what they should do?"

"Oh yes, mamma; he said, Repent, and be baptized every one of you in the name of Jesus Christ. Wasn't that it, mother?"

"Yes, you are right; and you remember too the answer of Philip to the Eunuch, who asked"—

"Oh, mamma, let me tell what he asked; I read it in the Sunday-school lesson this morning. The Eunuch said, 'See here is water, what doth hinder me to be baptized?' And Philip said, 'If thou believest with all thy heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. Then they went down both

into the water, both Philip and the Eunuch, and he baptized him.'

"That is quite correct, my dear; you remember your lesson very well. And now do you not see what is required of those who come to be baptized?"

"I think I do, mamma. They must repent of their sins, and believe with all the heart on Jesus Christ."

"Yes, my child. And as soon as a person truly repents and believes, be he seven years old or seventy, he may and ought to be baptized."

"Did you say *seven* years, mamma? Did you ever hear of a little child, only seven years old, believing in Christ and being baptized?"

"Yes. I know a young lady who is a sincere and devoted Christian, and who was baptized at the early age of seven. There were some who thought that she was too young to become a Christian, and to be baptized. But she was able to convince the members of the church of her repentance and faith in Christ; and when others went forward to be baptized, this little lamb of the flock was among the number. Fourteen years have since passed away, and she has given constant proof that she truly loves the Savior."

"She must be very happy, mamma. She has loved God nearly all her life. How I wish that I were like her! Sometimes, mamma, it seems to me that I love God with all my heart, and I feel very happy when I am really trying to please him; but at other times I forget all about it, and I am as naughty as little girls who have never heard at all about the Lord Jesus."

"You must pray to God, my dear Mary, and he will give you a new heart filled with love to him and with faith in our Lord Jesus Christ."

"I do try to pray every day, mamma; and this morning I learned a beau-

tiful hymn, the first verse seemed made just for me. Do listen to it.

'Now that our journey has just begun,
Our road so little trod,
We'll come before we further run,
And give ourselves to God.'

That is what I want to do, mamma: to give myself to God. You know I am only seven, so I think my road is but little trod, and I want to give myself to him now. Will not that be best?"

"It will indeed, my darling. May God give you his grace that you may become indeed his child—then you can go down into the water, as the blessed Jesus did, and be baptized in the name of the Father, and of the Son, and of the Holy Ghost!"

The Reaper.

GOOD OUT OF EVIL.

There was once a poor little girl who had no Bible, and so she had to walk miles every week to read a Bible, and get her Sabbath school lesson. Her little bare feet ached, and her body was weary, and she was one day found shedding tears over her lot, in not having a Bible nearer! Many a long, weary walk she took, through much suffering. At last a good minister of Jesus found her, and not only got her the book, but the story moved many good men till they came together and formed the British and Foreign Bible Society—the greatest Bible society in the world! And so that great Society came into being by the tears and sufferings of a little girl!

Some years ago, a gentleman in Hartford had a beautiful little daughter. But, O, how the parents grieved when they found that she was deaf and dumb, and could never speak or hear! She was bright and lovely, and no child among them all nestled so

near the father's heart as little Alice! And so anxious was he for her, that he had no rest till the Deaf and Dumb Asylum was established, at which hundreds and hundreds of such unfortunate children have been educated. So all this great good seemed to grow out of the sufferings of little Alice!

The child cannot learn to walk without many a fall. He cannot have his teeth without much pain in the gums, and hard suffering.—Our blessings come to us through sufferings. The physician who is so wise and so skilful when we are sick—knowing just what to do—had to see many a sick one before he learned all this. The surgeon who is so skilful that he can cut off a broken limb, or cut out a terrible tumour, must go into the hospital many, many times before he can become so skilful. He must see many a limb cut off, and many an operation with the knife and the saw, before he can know how to do such things. He must grow to be a surgeon through much suffering. Somebody must suffer, or he would not have the skill. There could have been no such great and good men as Moses, had there not been great sufferings among the children of Israel in Egypt.

There could have been no such great and good man as Washington, had not the troubles of his country raised him up. He grew up in the midst of suffering.

It is God's way to bring out his plans by degrees. When he intends to make an oak, he does not touch the ground and cause the great tree to tower up and spread out its wide branches in a moment. The little acorn must be first made. Perhaps a child's foot treads it into the ground. It lies there in the cold, dark ground a long time. There it swells and bursts open, then

sends up the little shoot; and so it grows from year to year, till it slowly, and after a long time, becomes the oak.

When God intends to create a bright, beautiful day, he does not cause the sun to rush up instantly, leaping out of dark midnight into full day; but he opens the eye of day very slowly. First the faint glimmer, then the soft gray, then the yellow tints, then the light, like a thin mantle, falling over everything.

So, when God is to make a great and good man, he does not let him leap up from the cradle into the strong man in a moment, but slowly he must pass along—the infant, the child, the youth, the young man, and the mature man of strength. This is God's way in everything.

Christ himself teaches us that his Kingdom—though it is to be an everlasting Kingdom—is to grow up, like the mustard-plant, from a little seed.
—*Dr. Todd.*

Queries.

1. EXPLANATION OF EX. 17 : 5, 6, AND NUM. 20 : 8—11.

Dear Brethren: Please communicate through the Visitor an explanation of Exodus 17 : 5, 6, and Numbers 20 : 11. In the one place the Lord commanded Moses to smite the rock and he did so, and in the other he commanded him to speak to the rock and he smote it twice. Now did Moses bring water out of the rock at two different times? or what was his transgression? Dear brethren, if you can, give us some light on the subject.

J. M.

Answer. It appears from the following considerations, that water was

brought out of a rock at two different times: 1. From Ex. 17 : 1, it seems the congregation of the children of Israel came to Rephidim at which place they murmured against Moses because they were in want of water, after they left the wilderness of Zin. 2. But from Num. 20 : 1, where reference is made to a similar occurrence, the miracle is located in Kadish, in the desert of Zin, a different place from Rephidim. Again; an argument proving that there was water brought from a rock twice, may be drawn from Chronology. According to the Chronology of the Bible, the occurrences are placed upwards of twenty years apart.

PERSONAL—OUR PROSPECTUS FOR 1860.

Two more numbers will close the present volume of the Gospel Visitor. We therefore shall embrace the timely opportunity furnished by the present number of having a little friendly conversation with our subscribers and readers. We appreciate the kindness which has prompted the efforts hitherto made by our friends to circulate the Visitor. And as we design, should heaven further our purpose, to continue our work, we solicit a continuation of patronage from our friends and subscribers. We feel there is evidently a want among us, as a Christian denomination, of a Christian literature. Our Publication is designed to meet that want in some degree; to furnish the families of our brotherhood and others who may feel disposed to avail themselves of our periodical, a Magazine which shall be on the side of true Christianity as taught in the precepts and as seen in the lives of its divine Founder and inspired advocates; to

contain articles explanatory of those precepts and commending their observance for the promotion of human happiness; to urge conformity of life to those precepts, as the only method of attaining to that high point of perfection in the present life, which man was designed for, and as the only means of attaining unto a glorious immortality in the world to come; to offer some encouragements and help to seek that conformity by presenting the personal experiences of the faithful, and whatever else may be likely to do this; to notice such current incidents in our own or in other religious denominations which may be of interest to the reader; in short, to furnish such reading matter as will instruct the mind, sanctify the heart, elevate the devotional feelings, and improve the whole character, will be our end and aim. With this object in view, may we not freely ask the hearty cooperation of our brethren? And shall we not have their cooperation? We trust we shall.

We shall still use our utmost endeavors to make the Visitor worthy the support we ask for it. Within the present year we have been at an expense of about four hundred dollars in procuring a new press, which has enabled us to make considerable improvement in the typography of our work, and we hope to meet with the encouragement from our friends which will permit to make still further improvements.

As circumstances seemed to require it, and as we were requested to do so, we have in preparation a defense of our mode of immersion, which we shall, as soon as we possibly can, present to our readers. Unavoidable hinderances, have caused a delay, or we would have published it before this, as we had hoped to do.

With this number we send out our prospectus to many of our subscribers, and we hope that those who have hitherto acted as agents for us, will continue to act in that capacity. And we ask all that are friendly to the Visitor to make some exertion to extend its circulation. As we do not think it necessary to send a copy of our prospectus to every subscriber, and as we do not in all cases know who would be the most suitable

to act as agents, should those who receive copies of the prospectus prefer that others should circulate them to obtain subscribers, let them be given over to such. Our subscribers and agents will do us a great favor by letting us hear from them by the first of December.

We can and we would, say with Samuel, "Hitherto hath the Lord helped us" And we thank him for his past help, and trust him for the future. May his blessings attend us all, and make us a blessing to each other.

For the Visitor.

A FEW WORDS OF COMFORT.

To br. John Fisher and family, of Seneca Co. O. Dearly beloved: bereaved as you are, allow yourselves a little comfort of mind, by reading the Scriptures, and the friendly letters you may receive from sympathizing friends.

Permit me though a stranger in person, yet one who has tasted by happy experience that there is "consolation in Christ;" that there is "comfort in believing" the Holy Scriptures; that there are "bowels of mercy" with God, to say a few words of consolation unto you. When I at first heard of your bereavement, through br. D. R. the tears of sympathy rolled down my cheeks, to think that one so good and lovely, had been taken away. But when he said that she seemed so willing "to depart," and "be with Christ," which is far better than to remain in this sinful world, I thought, how true the scripture, that "the righteous have hope in death." There can be nothing more soul consoling, than to know that my "Redeemer liveth." How the spirit of the dying saint must rejoice, to feel that the blessed "God has given us the victory," over death, hell, and the grave, "through our Lord Jesus Christ."

Now dear br. abide in the faith; look earnestly to God by contrite prayer, that you may be prepared for "mansions in the Heavens," when death may come unto you. Then and there shall you meet your beloved Barbara, clothed in robes white and shining; a crown of

righeousness on her head, that fadeth not away. And dear children; are you all in Christ? If not, delay not to enter the ark of safety. Think how happily your dear mother died, because she was a christian. Oh think! Her dying words were "weep not for me." Why not? Because I am prepared to die, and to go to heaven. "Prepare to meet me in Heaven." Dear children, let not Satan deceive you. Turn early to God. "Seek ye the Lord while he may be found." For they that seek me early shall find me," saith the Lord. Amen. Yours in true affection

JOHN WISE.

Washington Co. Pa.

OBITUARY.

Died in Nettle Creek church, Wayne Co. Ind. July 14th. sister SUSAN CRIPE, wife of Lewis Cripe, and daughter of Daniel and Rebecca Wampler, aged 30 years and 27 days. She left an affectionate husband and two children to mourn their loss. She bore her affliction which continued over a year, with patience and fortitude. The funeral service was performed by brethren David Hardman and Jacob Bowman.

Died in Lancaster Co. Pa. August 1st. a son of br Henry Kurtz, aged 7 years and 3 days. A neighbor was hauling out manure and the little boy was riding on the wagon, and falling off, the wagon passed over him, and he died in about one hour afterwards. The funeral services were performed by brethren Jacob Rinehold and David Garlach.

Text Ps. 16 : 6.

Died in Duncansville church, Blair Co., Pa., August 11th brother WILLIAM YON sen. aged 75 years, 4 months, and 14 days. The funeral was attended by a large concourse of people, and in all the solemnities of death, his mortal remains were interred in their last resting place. Our brother was an affectionate husband, a kind father, a loving brother in the church, and a good neighbor. He left behind a wife and many children to mourn the loss of so good a friend. But we trust their loss is his great gain. The funeral services were performed by br. Graybill Meyers.

J. S. B.

Died in the Ashland church, Ashland Co. O. July 28th. br. NATHAN STEM, aged 72 years, 3 months, and 21 days. Funeral services were performed by br. Dickey and the writer. Text John 5 : 25—30.

Died in the same church, near Lafayette, August 7th. br. JOHN BAKER, in the 75th. year of his age. Funeral services were performed by brethren Dickey and Schmucker. Text Rev. 22 : 14.

George Witwer.

Died in Butler Co. Iowa, April 15th. IRA JUDSON, the only child of br. Solomon and sister

Sarah Ann Ikenberry, aged 2 months. Funeral services were performed by br. P. Moss. Text Matt 18 : 1—4.

"As vernal flowers that scent the morn,
But wither in the rising day ;

Thus lovely was this infant's dawn—
Thus swiftly fled his life away."

J. M.

Died May 22nd. 1859. in Seneca Co. O. of Congestive fever, Sister BARBARA FISHER, wife of br. John Fisher, formerly of Carroll Co. Md. aged 62 years, 3 months, and 14 days. Through her illness, which was of but five days continuance, she was calm and resigned. Among her last words were "Weep not for me; but prepare to meet me in heaven."

J. W.

Our sister has gone to the spirit land,
And we trust is free from all pain ;
United with the angelic band,
Our loss is her endless gain.

She has crossed dark Jordan's icy flood,
And gain'd the farthest shore ;
And now we trust she dwells with God,
Where death is known no more.

Her faith was firm, her hope was sure,
Calm and serene her death ;
The throes of nature, did endure
Without a murmuring breath.

Admonished all her friends so dear.
To meet her in the skies ;
And wipe away each flowing tear,
From all their weeping eyes.

"Weep not for me, my friends, so kind,
Weep not my children dear ;
But pure religion seek to find,
That you a crown may wear."

She slumbers in the silent ground,
(As dying mortals must),
Till Gabriel's trumpet shall resound,
To wake her sleeping dust.

She then shall rise, with glorious form,
To meet the saints on high ;
(Oh ! may we too in that blest morn,
With wings seraphic fly.)

She then with all the saints shall hear,
That blessed, blessed voice ;
Come near, ye faithful, and receive,
The kingdom and rejoice.

Where then shall those dear children stand.
She wished to meet in heaven ?
Will they with her at God's right hand
Have endless blessings given ?

Or (awful thought) shall they be driven
Down, down to dreadful fire ;
Away from Mother, God, and Heaven,
Beneath the Judge's ire.

Then take advice, ye children dear,
And seek the God of peace ;
That you may meet your mother where,
Abound true joy and bliss.

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NEW PROSPECTUS.

A new Prospectus for the year 1860 will accompany this Number, and we trust our friends and agents will early attend to it, so that we can make timely arrangements for the new volume. As the prosperous times of our friends in Iowa and other Western States, who had withheld their subscription for the last two years, may induce them now to renew again, and to wish for the last two volumes, we inform them, that we can supply a number of them with those volumes (Vol. 8 being neatly bound) and that we will send volume 8, 9 and 10 (two copies of the 3 volumes) for \$5.00.

Der Evangelische Besuch.

Wir haben im englischen Visitor abermal uns beklagen müssen über die geringe Zahl unserer deutschen Freunde des Deutschen. Wir haben aber aus Versehen die Zahl zu gering angegeben. In der Januar-No. waren die Namen auf 124, im Februar auf 256, im März aber auf 15 mehr, und also 271 gestiegen, und seither sind noch etliche mehr hinzugekommen, deren Namen auch noch angezeigt werden sollen. Aber immer ist die Zahl noch weit zurück von dem Punkt, wo wir hoffen dürfen, daß das Blatt seine eigene Unkosten zu bestreiten vermag. Diß ist so entmu-

thigend, daß wir nicht daran denken können, das deutsche Werk länger fortzusetzen als bis zum Schluß dieses Bandes, es sey denn, daß sich zwischen nun und dann die Zahl der Unterstützer so vermehrt, daß wir mit mehr Freude es fortsetzen können.

Wir denken nicht gerne daran, das deutsche Werk aufzugeben, da wir befürchten, es sey der letzte Versuch, der gemacht wird, um das Deutsche in unserer Gemeinschaft zu erhalten. Das einzige Mittel, das noch einigen Erfolg versprechen möchte, ist nach unserm Bedünken dieses, an unsere Leser des Englischen Visitors zu appelliren, welche noch deutsch lesen können, oder wenigstens deutsche Leser in der Nähe haben.

Der Preis des Englischen und Deutschen Visitors zusammen, ist nur Ein Thaler fünf und zwanzig Cents des Jahrs. Wir sind überzeugt, daß mehr als die Hälfte unserer englischen Leser die Deutsche Sprache verstehen und lesen können. Würden nun diese oder eine Mehrheit derselben auch den deutschen Besuch unterstützen, und so für beide, den Englischen und Deutschen Visitor unterschreiben, da der Preis so gering ist, so wäre der Evangelische Besuch in seinem Bestehen sicher gestellt, und die Herausgeber würden mit neuem Muth an die Arbeit gehen, auch dieses Blatt so nützlich und erbaulich zu machen, als es möglich ist bei seinem so beschränkten Raum. Um der kleinen Anzahl willen von Freunden des Deutschen und der Evangelischen Wahrheit, die den Besuch gerne lesen, und den Englischen Visitor nicht lesen können, haben wir den Besuch bisher fortgesetzt unter großen Opfern; aber wir können es nicht länger thun, ohne daß auch unsere Brüder an dem Opfer mehr Theil nehmen. Die deutsche Sprache sollte unter uns aufrecht erhalten werden, und ein deutsches Blatt zur Ausbreitung der Wahrheit, wie wir sie aus Gottes Wort schöpfen, ist nicht nur wünschenswerth, sondern scheint höchst nöthig zu seyn. Brüder, ja ihr lieben Brüder und Schwestern alle, bedenket die Sache ernsthaft und mit Gebet zum Herrn, der befohlen hat, das Evangelium allen Völkern zu verkündigen, und dann dürfen wir hoffen auf einen günstigen Erfolg.

LITERARY NOTICE.

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The publishers of this widely circulated and popular illustrated weekly journal of mechanics and science, announce that it will be enlarged on the first of July, and otherwise greatly improved, containing sixteen pages instead of eight, the present size, which will make it the largest and cheapest scientific journal in the world; it is the only journal of its class that has ever succeeded in this country, and maintains a character for authority in all matters of mechanics, science and the arts, which is not excelled by any other journal published in this country or in Europe. Although the publishers will incur an increased expense of \$8,000 a year by this enlargement, they have determined not to raise the price of subscription, relying upon their friends to indemnify them in this increased expenditure, by a corresponding increase of subscribers. Terms \$2 a year, or 10 copies for \$15. Specimen copies of the paper with a pamphlet of information to inventors, furnished gratis, by mail, on application to the publishers,

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ADVERTISEMENTS.

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VOL. IX. November 1859. NO 11.

For the Visitor.

REPENTANCE.

Dear Brethren: I have been a reader of the Gospel Visitor for many years, and consider it a great blessing; and I do rejoice to see the same prosper and spread throughout all our land. And I hope that it will prove successful in building up our most holy Zion. And I also hope that the kind Spirit of God will still influence the minds of our dear brethren in revealing their views of the sacred scriptures, out of which we receive food for the soul, to establish our faith more steadfastly. I am glad to see how much our dear brethren labor to impress the all important matter of salvation more strongly upon our minds, and to cause us to repent and lay hold of faith. But we cannot repent of that of which we have no knowledge, and about which we feel no concern.

Repentance is an after thought, or sorrow for sin—for the evil which is discovered in us. Saving faith is that confidence wrought in the heart by the word attended by the Spirit, whereby we are persuaded that Christ is the Messiah, and accompanied by a desire for, and expectation of the blessings which are promised in the Gospel. Our minds are then drawn and fixed on God, and we yield ourselves in holy obedience to his commands, and rely on his grace for everlasting life. If we are void of this saving faith, we have never come to see our great wants and our poverty. As long as we are not sick, we cannot be persuaded to take medicine: but as soon as we become very sick, we will be willing to take

any thing the physician would think best. And we would be careful to take it according to the directions given. And if we did not comply with the direction, it might do us more harm than good.

Now if we would enter into the service of the Lord, and would not apply the means which he has instituted, and would not follow the directions which he has given, we could not expect his approbation in the great day. Although we are sick, and poor, and miserable, it is a great comfort to know that a remedy has been provided for us by the blessed Savior. And the remedy that he has provided will not fail to produce a cure for all our diseases if it is properly applied. But we do not always see our wants. When we see them, then like the prodigal, we will return to our Father's house. We can not think of perishing in a foreign land, while we know there is enough for us in our Father's house.

Indeed, it would be a sorrowful reflection for any of us to endure, to know there were mansions enough in heaven for us, but we would not yield to God, that we might be prepared to enter them. O could we all see that we shall have to die, and sink deeper than our graves, and be driven from the presence of God forever, and take our place with those who go away from the left hand of God, then would we feel our lost condition, and then would we plead for mercy. And we need not plead in vain, since the Savior has made such ample provision for all sinners. He has redeemed us with his precious blood,

and now intercedes at his Father's right hand. O what a kind Savior he is. "He was rich, but for our sakes became poor, that we through his poverty might be made rich." His blood is sufficient to cleanse us all, and to cleanse us from all sin, and to make us fit for the mansions of rest and glory.

Yes, poor as we are, by doing what God requires of us, we may become rich, and lay up for ourselves great treasures in heaven. O could we only have faith in God and in his word, what effects would be produced! For he is able to deliver from sin, and to bring the dead to life, and to translate souls out of the kingdom of darkness and bring them into the kingdom of his dear son.

As another fruit of repentance or reformation, we shall become interested in the welfare of all the human family, and will try as far as we have an influence, to exert it to lead them to the Lord. And in doing so, we shall not want the honor, but will give it all to the Lord. As we can not do any thing that is good without his help, it is reasonable that he should have the honor. If we have thoroughly repented, we shall not doubt the promises of God. These promises we shall have fulfilled to us, and they give us great encouragement. If any of us lack knowledge and ask for it, it will be given us, for it is said if we seek we shall find, and if we knock it shall be opened unto us. If we have repentance we will all be willing to throw into the Lord's treasure, the widow's mite, and that is all we have. All the Lord requires of us is to make a proper use of the talents which he has given to us. And if we do not make a proper use of them, they will be taken from us and be given to others. We must not think that our

brethren who labor in the gospel, that is, in the ministry, must do all the work themselves. If we would do our part of the labor, it would not require them to labor so hard. It is too much the case with us that we look to the preachers to do all the work, and then find fault with them that they have not done enough, while we have almost altogether neglected our own. But let us all try and do our part of the work, and then we shall all have part of the profit. The promises of God are sure as we have already said, and he will not fail to reward us. It is said that though heaven and earth pass away, his words shall not pass away. O that we might all consider well the things which make for our eternal peace, and consider them now, for the night of death is approaching, and then we can not labor. It will not be long before some of us will be called away from earth, when our bodies will return to the dust, and our spirits to God who gave them. Death, our deliverer will prove a friend to the christian, for he will free us from all our sorrow, temptation, trouble and pain. Then shall we go to dwell with the sanctified in heaven. Let us all repent, and do works meet for repentance.

ELIZABETH S.

TURN OR BURN.

Conclusion of the article in last No. page 289—292 being part of a sermon of the celebrated Baptist minister Spurgeon in London.)

And now the second point: it is a yet more terrible one to dwell upon, and if I consulted my own feelings I should not mention it; but we must not consider our feelings in the work of the ministry, any more than we should if we were physicians of men's bodies. We must

sometimes use the knife, when we feel that mortification would ensue without it. We must frequently make sharp gashes into men's consciences, in the hopes that the Holy Spirit will bring them to life. We assert, then, that there is a NECESSITY that God should whet his sword and punish men, if they will not turn. Earnest Baxter used to say: "Sinner! turn, or burn; it is thine only alternative; TURN, or BURN!" And it is so. We think we can show you why men must turn, or else they burn.

First, we can not suppose the God of the Bible could suffer sin to be unpunished. Some may suppose it; they may dream their intellects into a state of intoxication, so as to suppose a God apart from justice; but no man whose reason is sound, and whose mind is in a healthy condition, can imagine a God without justice. You can not suppose a king without it to be a good king; you can not dream of a good government that should exist without justice, much less of God, the Judge and King of all the earth, without justice in his bosom. To suppose him all love, and no justice, were to undeify him, and make him no longer God; he were not capable of ruling this world if he had not justice in his heart. There is in man a natural perception of the fact, that if there be a God, he must be just; and I can scarcely imagine that you can believe in a God, without believing also in the punishment of sin. It were difficult to suppose him elevated high above his creatures, beholding their disobedience, and yet looking with the same serenity upon the good and upon the evil; you can not suppose him awarding the same meed of praise to the wicked and to the righteous. The idea of God, supposes justice; and it is but to say justice when you say God.

But to imagine that there shall be no punishment for sin, and that man can be saved without repentance, is to fly in the face of all the Scriptures. What! are the records of divine history nothing? And if they be any thing, must not God have mightily changed, if he doth not now punish sin? What! did he once blast Eden, and drive our parents out of that happy garden, on account of a little theft, as a man would style it? Did he drown a world with water, and inundate creation with the floods that he had buried in the bowels of the earth? And will he not punish sin? Let the burning hail which fell on Sodom tell you that God is just; let the open mouth of the earth which swallowed up Korah, Dathan, and Abiram, warn you that he will not spare the guilty; let the mighty works of God which he did in the Red Sea, the wonders which he wrought on Pharaoh, and the miraculous destruction which he brought on Sennacherib, tell you that God is just. And it were perhaps out of place for me in the same argument to mention the judgments of God even in our age; but have there never been such? This world is not the dungeon where God punishes sin, but still there are a few instances in which we can not but believe that he actually did avenge it. I am no believer that every accident is a judgment; I am far from believing that the destruction of men and women in a theater is a punishment upon them for their sin, since the same thing has occurred in divine service, to our perpetual sorrow. I believe judgment is reserved for the next world; I could not account for providence, if I believed that God punishes here. "Those men upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, nay." It has

injured religion for men to take up every providence, and say, for instance, that because a boat was upset on the Sabbath-day it was a judgment on the persons that were in it. We assuredly believe that it was sinful to spend the day in pleasure, but we deny that it was a punishment from God. God usually reserves his punishment for a future state; but yet, we say, there have been a few instances in which we can not but believe that men and women have been by Providence in this life punished for their guilt. I remember one which I scarcely dare relate to you. I saw the wretched creature myself. He had dared to imprecate on his head the most awful curses that man could utter. In his rage and fury he said he wished his head were twisted on one side, that his eyes were put out, and that his jaws were made fast: but a moment afterward the lash of his whip—with which he had been cruelly treating his horse—entered his eye, brought on first inflammation, and then lock-jaw, and when I saw him he was just in the very position in which he asked to be placed, for his head was twisted round, his eye-sight was gone, and he could not speak except through his closed teeth. You will remember a similar instance happening at Devizes, where a woman declared that she had paid her part of the price of a sack of meal, when she had it in her hand, and immediately dropped down dead on the spot. Some of these may have been singular coincidences; but I am not so credulous as to suppose that they were brought about by chance, I think the will of the Lord was in it. I believe they were some faint intimations that God was just, and that although the full shower of his wrath does not fall on men in this life, he does pour a drop or two on them,

to let us see how he will one day chasten the world for its iniquity.

But why need I go far to bring arguments to bear on you, my hearers? Your own consciences tell you that God must punish sin. You may laugh at me, and say that you have no such *belief*. I did not say you had, but I say that your conscience tells you so, and conscience has more power over men than what they think to be their belief. As John Bunyan said, Mr. Conscience had a very loud voice, and though Mr. Understanding shut himself up in a dark room, where he could not see, yet he used to thunder out so mightily in the streets, that Mr. Understanding used to shake in his house through what Mr. Conscience said. And it is often so. You say in your understanding, "I can not believe God will punish sin;" but you know he will. You would not like to confess your secret fears, because that were to give up what you have so often most bravely asserted. But because you assert it with such boast and bombast, I imagine you do not believe it, for if you did, you would not need to look so big while saying it. I know this, that when you are sick none sooner than you cry out for mercy. I know that when you are dying you will believe in a hell. Conscience makes cowards of us all, and makes us believe, even when we say we do not, that God must punish sin.

Let me tell you a story; I have told it before, but it is a striking one, and sets out in a true light how easily men will be brought in times of danger to believe in a God, and a God of justice too, though they have denied him before. In the backwoods of Canada there resided a good minister, who one evening went out to meditate, as Isaac did, in the fields. He soon found himself

on the borders of a forest, which he entered, and walked along a track which had been trodden before him; musing, musing still, until at last the shadows of twilight gathered around him, and he began to think how he should spend a night in the forest. He trembled at the idea of remaining there, with a poor shelter of a tree into which he would be compelled to climb. On a sudden he saw a light in the distance among the trees, and imagining that it might be from the window of some cottage where he would find a hospitable retreat, he hastened to it, and to his surprise saw a space cleared, and trees laid down to make a platform, and upon it a speaker addressing a multitude. He thought to himself, "I have stumbled on a company of people, who in this dark forest have assembled to worship God, and some minister is preaching to them, at this late hour of the evening, concerning the kingdom of God, and his righteousness;" but to his surprise and horror, when he came nearer, he found a young man deciaiming against God, daring the Almighty to do his worst upon him, speaking terrible things in wrath against the justice of the Most High, and venturing most bold and awful assertions concerning his own disbelief in a future state. It was altogether a singular scene; it was lighted up by pine-knots, which cast a glare here and there, while the thick darkness in other places still reigned. The people were intent on listening to the orator, and when he sat down thunders of applause were given to him; each one seeming to emulate the other in his praise. Thought the minister, "I must not let this pass; I must rise and speak; the honor of my God and his cause demands it." But he feared to speak, for he knew not what to say, having

come there suddenly; but he would have ventured, had not something else occurred. A man of middle age, hale and strong, rose, and leaning on his staff, he said: "My friends, I have a word to speak to you to-night. I am not about to refute any of the arguments of the orator; I shall not criticise his style; I shall say nothing concerning what I believe to be the blasphemies he has uttered; but I shall simply relate to you a fact, and after I have done that you shall draw your own conclusions. Yesterday I walked by the side of yonder river; I saw on its floods a young man in a boat. The boat was unmanageable; it was going fast toward the rapids; he could not use the oars, and I saw that he was not capable of bringing the boat to the shore. I saw that young man wring his hands in agony; by-and-by he gave up the attempt to save his life, kneeled down and cried with desperate earnestness, "O God! save my soul! If my body can not be saved save my soul." I heard him confess that he had been a blasphemer; I heard him vow that if his life were spared he would never be such again; I heard him implore the mercy of heaven for Jesus Christ's sake, and earnestly plead that he might be washed in his blood. These arms saved that young man from the flood; I plunged in, brought the boat to shore, and saved his life. That same young man has just now addressed you, and cursed his Maker. What say you to this, sirs?" The speaker sat down. You may guess what a shudder ran through the young man himself, and how the audience in one moment changed their notes, and saw that after all, while it was a fine thing to brag and bravado against Almighty God on dry land, and when danger was distant, it was not quite so

grand to think ill of him when near the verge of the grave. We believe there is enough conscience in every man to convince him that God must punish him for his sin; therefore we think that our text will make an echo in every heart.—“If he turn not, he will whet his sword.”

I am tired of this terrible work of endeavoring to show you that God must punish sin; let me just utter a few of the declarations of his holy word, and then let me tell you how repentance is to be *obtained*. O, sirs, you may think that the fire of hell is indeed a fiction, and that the flames of the nethermost pit are but poppish dreams; but if you are believers in the Bible you must believe that it can not be so. Did not our Master say: “Where their worm dieth not, and their fire is not quenched.” You say it is a metaphorical fire. But what meant he by this: “He is able to cast both *body* and soul into hell?” Is it not written, that there is reserved for the devil and his angels fearful torment? and do you not know that our Master said: “These shall go away into everlasting punishment;” “Depart, ye cursed, into everlasting fire, prepared for the devil and his angels?” “Yes” you say, “but it is not philosophical to believe that there is a hell; it does not consort with reason to believe there is.” However, I should like to act as if there were, even if there is no such place; for as the poor and pious man once said: “Sir, I like to have two strings to my bow. If there should be no hell I shall be as well off as you will; but if there should, it will go hard with you.” But why need I say “if?” You know there is. No man has been born and educated in this land, without having his conscience so far enlightened as to know that to be a truth. All I need

to do is to press upon your anxious consideration this thought: Do you feel that you are a fit subject for heaven now? Do you feel that God has changed your heart and renewed your nature? If not, I beseech you lay hold of this thought, that unless you be renewed all that can be dreadful in the torments of the future world must inevitably be yours. Dear hearer, apply it to thyself, not to thy fellow-men, but to thine own conscience, and may God Almighty make use of it to bring thee to repentance!

Now, briefly, what are the MEANS of repentance? Most seriously I say, I do not believe any man can repent with evangelical repentance, of himself. You ask me then to what purpose is the sermon I have endeavored to preach, proving the necessity of repentance? Allow me to make the sermon of some purpose, under God, by its conclusion. Sinner! thou art so desperately set on sin, that I have no hope thou wilt ever turn from it of thyself. But, listen! He who died on Calvary is exalted on high “to give repentance and remission of sin.” Dost thou this morning feel that thou art a sinner? If so, ask of Christ to give thee repentance, for he can work repentance in thine heart by his Spirit, though thou canst not work it there thyself. Is thy heart like iron? He can put it into the furnace of his love and make it melt. Is thy soul like the nether millstone? His grace is able to dissolve it, like the ice is melted before the sun. He can make thee repent, though thou canst not make thyself repent. If thou feelest thy need of repentance, I will not now say to thee “repent,” for I believe there are certain acts that must precede a sense of repentance. I should advise you to go to your houses, and if you

feel that you have sinned, and yet can not sufficiently repent of your transgression, bow your knees before God and confess your sins; tell him you can not repent as you would; tell him your heart is hard; tell him it is cold as ice. You *can* do that if God has made you feel your need of a Savior. Then if it should be laid to your heart to endeavor to seek after repentance, I will tell you the best way to find it. Spend an hour first in endeavoring to remember thy sins; and when conviction has gotten a firm hold on thee, then spend an other hour—where? At Calvary, my hearer. Sit down and read that chapter which contains the history and mystery of the God that loved and died; sit down and think thou seest that glorious man, with blood dropping from his hands, and his feet gushing rivers of gore; and if that does not make thee repent, with the help of God's Spirit, then I know of nothing that can. An old divine says: "If you feel you do not love God, love him till you feel you do; if you think you can not believe, believe him till you feel you believe." Many a man says he can not repent while he is repenting. Keep on with that repentance, till you feel you have repented. Only acknowledge thy transgressions; confess thy guiltiness; own that he were just if he should destroy thee; and say this, solemnly,

"My faith doth lay its hand
On that dear heart of mine,
While, like a penitent, I stand.
And there confess my sin."

O! what would I give if one of my hearers should be blessed by God to go home and repent! If I had worlds to buy one of your souls, I would readily give them, if I might but bring one of you to Christ. I shall never forget the hour when I hope God's mercy first looked on me. It was in a place very

different from this, among a despised people, in an insignificant little chapel, of a peculiar sect. I went there bowed down with guilt, laden with transgression. The minister walked up the pulpit stairs, opened his Bible, and read that precious text: "Look unto me, and be saved, all the ends of the earth; for I am God, and beside me there is none else;" and, as I thought, fixing his eyes on me, before he began to preach to others, he said: "Young man! look! look! look! You are one of the ends of the earth; you feel you are; you know your need of a Savior; you are trembling because you think he will never save you. He says this morning 'Look!'" O how my soul was shaken within me then! What! thought I, does that man know me, and all about me? He seemed as if he did. And it made me "look!" Well, I thought, lost or saved, I will try; sink or swim, I will run the risk of it and in that moment I hope by his grace I looked upon Jesus, and though desponding, downcast, and ready to despair, and feeling that I could rather die than live as I had lived, at that very moment it seemed as if a young heaven had had its birth within my conscience. I went home, no more cast down; those about me, noticing the change, asked me why I was so glad, and I told them I had believed in Jesus, and that it was written, "There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit." O! if one such should be here this morning. Where art thou, thou chief of sinners, thou vilest of the vile? My dear hearer, thou hast never been in the house of God perhaps these last twenty years; but here thou art covered with thy sins, the blackest and vilest of all! Hear God's word. "Come,

now, let us reason together; though your sins be as scarlet, they shall be as wool, and though they be red like crimson, they shall be whiter than snow."

And all this for Jesus' sake; all this for his blood's sake! "Believe in the Lord Jesus, and thou shalt be saved;" for his word and mandate is: "He that believeth and is baptized, shall be saved; he that believeth not, shall be damned."

SINNER, TURN OR BURN!

Communicated for the Gospel Visitor.

NOTES ON PSALM 73: 24.

"Thou shalt guide me with thy counsel, and afterward receive me to glory."
("Psalms, 73: 24.")

Note first, the person spoken of in the text, "Thou." From the reading of the Psalm it is evident that God the eternal Father is the person spoken of. The Psalm is introduced in the name of God. "Truly God is good to Israel." It is closed with the name of God. "I have put my trust in the Lord God." And throughout the Psalm God is spoken of, and spoken to, hence, it is evident that God the Father of our Lord and Savior Jesus Christ is spoken of in the text.

Second. The person speaking, "Me." Fallen sinful man. A representation of mankind in general; of himself unable to do any good: able only to work out his everlasting destruction; by nature lost to all good, dead while living, a stranger to grace, and an alien to God. Truly, a deplorable state. It is, nevertheless, the condition of fallen humanity. Yet in the text there is hope for man. God is spoken of as performing a work of grace in behalf of man, *which is to guide him*. Man of himself has no will to please God; under the influence of the carnal mind he is at enmity

against God. Hence God who is all goodness will guide him; guide his thoughts, his desires, his affections, his life with all his actions.

Third. The means he employs. "His counsel." "Thou shalt guide me with thy counsel." The counsel of God; the word of the Lord, the gospel of Christ, which is the power of God unto salvation. The perfect law of the Lord, as a lamp to guide our feet, has been delivered to man through our Lord Jesus Christ for the express purpose of guiding him into the ways of salvation. The counsel of God was published by John the Baptist in his day. The design then was (as in the text) to guide the erring into right ways, to guide the sinner in repentance, to bring forth fruit meet for repentance. The evidence of being properly guided by the counsel of God, manifested itself in love and good will toward their fellow creatures. As contra evidence of covetousness, they will divide their meat and raiment with them. The Publican will give counter evidence of dishonesty; by exacting no more than what was appointed them. The soldier will give in evidence to prove his love towards his fellow creatures, by doing violence to no man, and accusing no man falsely. These testimonies prove that man can be guided by the counsel of God, and that God will offer his counsel to the erring though they be great transgressors. King Herod had greatly erred. Among the errors he committed, he took his brother Philip's wife and unlawfully married her. The counsel of God was offered him, and would guide him, and correct the error. But the Pharisees and lawyers, (as well as the king with his unlawful wife) rejected the counsel of God against themselves and were not guided by it.

Fourth. The happy end. "And afterward receive me to glory." Observe the order, first, guiding man by his counsel, second, afterward receiving him to glory. The necessity of such an order is manifest. Man by nature, as already remarked, is a fallen, sinful being, can neither do, nor enjoy good, and requires much training to qualify him for usefulness in temporal matters, and to qualify him for association with the holy in glory. God will guide him by his counsel, subdue his carnal mind, beget in him the mind which once was in Christ, that he may partake of the divine nature, having escaped the corruption which is in the world. And afterwards he will receive him to glory.

The glory of God. The glory of the eternal world, the glory of heaven, the glory of eternal life; not only an eternal state of being, (that may be miserable) (John 5: 29.) But eternal salvation, being saved from sin; healed of every evil, being made whole in the Lord, sound and perfect, wanting nothing. In the full enjoyment of the things which God hath prepared for those that love him. "That were guided by his counsel." The apostle saith of that glory, that eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what God hath prepared for them that love him. And yet saith the apostle, but "he hath revealed it unto us by his spirit." That is, the spirit hath revealed in the word of his counsel more than the mind of finite beings could comprehend or appreciate. There is much of that glory revealed in the word of his counsel. In the book of Revelation, the glory of heaven is graphically given under a figure. The figure used is such which the mind can comprehend. The idea of a great city, with twelve gates, and each gate a pearl,

her foundations most precious stones, her walls, and streets of pure gold and transparent glass. With the glory of God in her, which supersedes the necessity of sun, moon, or stars for light, for the glory of God is the light of it. No night there, no curse, no evil of any kind can enter there. Notwithstanding this sublime description of the place of glory, it is still said, eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what God will give unto those who were guided by his counsel, and afterward received to glory.

It is said that the queen of Sheba heard of the wisdom and glory of Solomon king in Israel. She heard so much that her mind could not conceive it; and with her limited idea of human greatness, and wisdom she could not believe the report. She visited the king, she saw his glory, she heard his wisdom. Then only could she say, "*The half was not told me.*" Even so, dear reader, much of God and glory is revealed to us, but if we are now guided by his counsel, and afterward taken to glory, we will with the queen of Sheba say, "*The half was not told us.*"

Dear reader, have you ever thought seriously on this important subject. Have you ever felt that you are interested in this matter, that you are the one to be guided by the counsel of God, and afterward be taken to glory. Have you ever felt how miserable you will be if you are banished from the glory of God. Permit me by way of application to call your attention to this important subject. In the text the writer admitted that God should guide him by his counsel, that he might afterwards receive him to glory. Why God must guide man by his counsel before he receives him to glory, is manifest. I

have already stated that man is a fallen creature, and of himself can do no good.

"As it is written, there is none righteous, no, not one, there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: Whose mouth is full of cursing and bitterness. Their feet are swift to shed blood: Destruction and misery are in their ways: And the way of peace have they not known: There is no fear of God before their eyes." (Romans 3 : 10—18.)

Here is a true picture of the deplorable condition of man in his carnal state, drawn by the true hand of God. Yet notwithstanding, the Lord will guide him by his counsel, that he may overcome all these, and produce "the fruit of the spirit, which is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." (Gal. 5 : 22.) And so be fitted for glory, to which the Lord will receive him.

Dear reader, are you yet under the influence and guidance of your carnal mind? If so, you are unfit for glory. Do you yet live after the flesh? if so, you will die, and come short of glory. Accept I entreat you the counsel of God, and be guided by it. It will teach you, and enable you to overcome all the sinful practices of the carnal mind. And you will live not after the flesh which is death, but after the spirit which is life and peace.

Have you been a great sinner, be not discouraged nor cast down in your mind. Despair not because of the greatness of your sins. Are they red as blood?

are they like crimson. Be guided by his counsel into true repentance, and the Lord will wash you, and make you clean, and you shall be white as wool, yea white as snow. And afterward he will receive you to glory. Have your ways been ways of wickedness, and your thoughts unrighteous? his counsel will guide you to forsake your evil ways, and abandon your unrighteous thoughts, and bring you back to the Lord, who will have mercy upon you, and to our God, and he will abundantly pardon you. And afterward he will receive you to glory. Have you depended upon your good morality, and self-righteousness? Be guided by his counsel, and accept the righteousness of Jesus, by which you can only stand before God. "Be a child of God by faith in Christ Jesus." "For as many of you as have been baptized into Jesus Christ, have put on Christ:" Gal. 3 : 27.) And so put on the righteousness of Christ, and God the Father will accept you, and afterward receive you to glory.

Are you young? you are just going out into a sinful world, you are surrounded by all manner of evil, temptations of every kind will be presented to you, and if you are not guided by the counsel of God, you will certainly go astray. The carnal mind will suggest the way which ends in death, and if you are not fortified by the counsel of God, you will accept the way of sinners. Let me then entreat you, to be guided by the counsel of God, and remember your Creator in the days of your youth. "And be obedient to your parents in the Lord: For this is right. Honor thy father and mother, (which is the first commandment with promise.)" (Eph. 6 : 1—3).

Be counseled by the Lord, to seek the kingdom of God and its righteous-

ness, first, and you will be qualified for usefulness through life, and afterward be received to glory.

May the Lord in his goodness, have mercy upon us, and may we be guided by his counsel through life, and afterward be received into glory. This is my prayer through Jesus Christ our Lord. Amen.

Double Pipe Creek, Md.

D. P. S.

For the Gospel Visitor.

MAN.

Editors of the Gospel Visitor: The most perceptible difference between man and angels is that angels are better than man. Ever since the fall of Adam, man has been groping his way through the dark recesses of sin and folly. Since satan first succeeded in penetrating his venomous poison into the heart of man, man has become a perverse and wandering creature. He fell by the instrumentality of satan from his high station, and from his perfection of righteousness to a low and carnal object of existence. Although he fell, he did not lose that being within him which makes him the connecting link between the terrestrial and celestial worlds. For we behold even in the lowest condition of man—in a savage and uncultivated state, that the feeling of reverence springs spontaneous in his breast, and makes him bow down to images of wood and stone, not having a knowledge of the true Deity. But the power which satan exerted over the propensities of man, he still wields with the most perceptible influence. These propensities were truly given to man by his Creator, but not in a perverted state. Man was created on the sixth day, after which it was said

“it is finished.” We cannot suppose that any other propensities were created in man after that. Still at that time he appears good in the sight of his Creator. A primitive disposition, and necessary feeling in man is a desire to eat, and an inclination to supply his body with sustenance, without which he could not exist as a natural being. To supply this want, the Creator gave him all manner of herbs and commanded him to eat thereof. But this disposition although a good one, was taken hold of by satan, and behold the consequence! man has become a riotous, passionate, and unbridled subject! compassing sea and land for everything that will gratify his perverted and badly treated faculty. Still no new faculty is created within him. What we have was given us when created, but not in this present state of perversion.

The severity of our winters requires us to lay by in store for them. Harvest comes and we must gather. Our wants are necessary to our happiness. Gather in time of plenty for time of want. A neglect of this would make us worse than infidels.

J. A. S.

Greencastle, Pa.

Selected for the Visitor.

MEDITATION ON PRAYER.

No sooner is the child born, than he breathes; no sooner is Paul converted than, behold, he prays. O incomparable privilege to be allowed to pour our complaints into the ear of God, cast our cares over on him, plead the performance of the promise, and devolve the burthen of our sorrows and necessities over on his sympathy and all sufficiency. The prayer of faith has won more numerous and more noble victories

than all the mighty conquerors since war was taught among the nations.

Prayer is the furbishing of all the other pieces of the spiritual armour, and as it were, the muster-master of all the graces. It is the key of heaven; Elijah prayed, and it was locked; again he prayed and it was opened. It is the terror of hell, which will put up with any thing but prayer, the ambassador of the renewed soul—the trumpet of faith—the support of the weak—the employ of the expectant of glory—and the daily exercise of the christian. It is like a pulley that draws the soul up to heaven; and like a golden pipe, plunges into that river that proceeds out of the throne of God and of the Lamb, and conveys the blessing down into the soul below. When Job prayed, God turned his captivity; when Jacob wrestled in prayer, he obtained the blessing; When Elijah and Solomon prayed, the fire fell and consumed the sacrifice; when Paul and Silas prayed and sang praises, the prison was shaken, the doors opened, and every one's band loosed; and while the church prayed for Peter, an angel set him at liberty. By all which it appears, that God will be enquired after by prayer, and will work wonders for the humble suppliant. This is the time that God will talk with men in a special manner; the audience hour of the great King, when the court of heaven receives and answers the petitions of the saints. And many times have the souls of God's people been enlarged beyond measure, while they have, Jacob like, been wrestling for the blessing, weeping and making supplication to God. Then heaven has been pleased to pour in his joys in the soul, so fully, that they hardly could contain; their old bottles being like to burst with the new wine of God. Flow-

ery expressions, and a fine style; a multitude of words and many petitions; or any thing that may seem the wisdom of man more than the power of God—is not the prayer that shall be heard by Him, who regards one earnest wish, and sincere request, before all the oratory of the schools. We should search ourselves before prayer, and know what sin is least subdued, what duty is most neglected, what grace is most decayed, that we may pray with understanding.

Again; we should summon our attention in time of prayer, that we may speak as to God; and we should look to God after prayer for an answer, and wait on him who is both able and willing to supply all our need, spiritual or temporal, according to his riches in glory by Christ Jesus.

M. M.

For the Gospel Visitor.

THE LORD'S PRAYER.

Dear Brethren: In the May number of the present Vol. appeared a communication on the subject of the Lord's prayer, holding forth the idea that the Lord's prayer was improperly used. We wish to notice this position a little. Not that we have a relish for engaging in an issue with the writer. But from the fact that we think differently on the above subject. First, the brother wishes to know how this practice arose among the brethren. I think this is easily accounted for, from this passage of scripture, where the Savior says, "when ye pray, say our Father" &c. So Luke tells us. Matthew does not make it quite so plain; he says, "after this manner pray ye." While Luke is the plainest, and carries it to our mind that we should use this prayer. I readily admit to br. J. S. M. that this prayer

may be used too much in form. But that is no plea to abandon it or diminish its value. For the very same reason, I might say and object because it is said we are to pray daily, no I can not for it becomes too much a formality. Where is the fault? Not on the part of Christ, but with us. The brother thinks it wrong to keep up the custom of the church. This is no custom of the church in its primary meaning, because it is Christ that gave the custom. Again, the brother thinks, if we are only sincere in what we pray, and feel the necessity of those things we ask for, then we will pray from the bottom of our hearts. I truly admit this, and then if this is the case that we pray from the bottom of our hearts, where is the heart that can conceive and, the tongue that can express such sublime and glorious words as the Lord's prayer? It will not be too stale or old a form for us if the heart is sincere. Then do not speak of sincerity, and reject the Lord's prayer. Can we substitute any thing for the Lord that is better? The br. speaks of a good prayer being used, whether the Lord's prayer is used or not. Perhaps that will be too formal and accounted not good any more. Again, the br. thinks if the Lord's prayer was less used it would have a salutary effect. I would like to know on what it would have such an effect. Did he mean, the church or the spectators. I am at a loss to know which. If he meant the church or members, I ask can they pray a better prayer? we answer no. Well, will the effect be on the spectators that they delight more in other words? Shall we yield to them? We answer no. Soon after the May number appeared, I saw a man that read the piece we referred to. He is no member of any church. He said he did not like such pieces as

that, for this reason, he said, it was the Lord's prayer, and we never could use it too much in a proper spirit. He also said your church has increased fast and prospered with it, why now abandon it because it is too old a form or custom. Customs from the Lord should never become old in effect.

D. T.

For the Gospel Visitor.

A DIALOGUE.

The following conversation took place between a Brother and a Quaker friend.

Brother. In the morning of the resurrection, I imagine that there will a great many rise from that grave-yard. (It was a large grave-yard).

Quaker. Thee don't believe their bodies will ever rise.

Br. Yes and I look forward with a happy anticipation to the morning of the resurrection.

Q. Thee need not look for that, for it will never be.

Br. You believe in the scripture do you?

Q. Yes, but thee don't understand the resurrection. It means to be born again; to be resurrected from sin to righteousness; to live a renewed life.

Br. I call that regeneration. But the term resurrection, means to revive, to raise again. Now apply this term to the *old man*, and you make it mean more active in sin, and more alive to wickedness.

Q. The scripture says, that the spirit goes to God who gave it, and the body returns to dust.

Br. True. But does it say, that the body shall forever remain in the grave?

Q. I will be satisfied, if I am born again, or what I call the resurrection.

And that is all the resurrection I ever expect to experience.

B. Being you have gone so far into infidelity, I doubt whether you ever will be born again. And if the Lord in his goodness ever does convert you, I presume you will then believe in the resurrection. For to him that believeth, all things are possible.

Q. Does thee not believe that when a man dies, that if he is a righteous man, that his spirit goes to heaven?

B. I believe they go to paradise, a place of rest.

Q. The rich man, as soon as he died, went to hell; and we dont read of his resurrection.

B. Yes; but we read of a judgment day, when the sea and earth, death and hell, shall give up their dead who shall come to judgment to be judged. This plainly implies a resurrection. Further, we read that the righteous shall enter into the joys of their Lord prepared for them from the foundation of the world. But of the wicked, it is said, that they shall be cast into the lake that burneth with fire and brimstone. And don't you believe that Christ was our example, and he was resurrected and ascended in a body?

Q. I believe that Christ arose in a personal body. But he was different in his nature to us.

B. He took upon him the nature of man, and was made under the law, to redeem them that were under the law. He was made like unto man, (sin excepted).

Q. No part of man will go to heaven but his spirit. His body will ever remain in the grave.

B. We read that when Christ was extended on the cross, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake,

and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Matt. 27 : 51—53. Now if nothing but the spirit ever went to heaven, how could it be said that they went and appeared to many. They were visible. Further, their spirits were not in the grave, but it was their bodies which arose.

Q. Thee dont believe that flesh and blood can inherit the kingdom, when the scripture says they can not.

B. The apostle says, "our body is sown a natural body, but it shall be raised a spiritual body. This prohibits flesh and blood. But yet there is a body, though it be a spiritual body.

Q. I never did believe in the body being raised. If my spirit is only saved, I care not if the hogs consume my body and destroy my mortal remains, so the soul goes to heaven.

B. I discover there is a considerable difference between you and Joseph, that made mention, and "gave commandment concerning his bones." Good old Job believed in the resurrection, for he said, I know that my Redeemer liveth, and that I shall see him in the latter day and mine eyes shall behold, and I shall see him for myself and not another. The apostle Paul believed it, and all the ancients believed it. And do you suppose that you and your class know more than the apostles and all the ancient worthies, many of whom gave their life a sacrifice for their faith, rather than deny the resurrection?

Q. I would just as soon believe that a man could enter again into his mother's body naturally, and be born the second time, as to believe that the body would raise after interred in the grave.

B. Truly, the word says, the natural man receiveth not the things of the spirit neither indeed can he know them.

REMEDIES FOR SADNESS.

There is nothing which God more reproves in his people than a distrustful sadness. "Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God?" "Zion said, the Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child that she should not have compassion on the son of her womb?" Here is the strongest similitude which the nature of human affection permits; but it falls utterly short of a parallel. "Yea, they may forget, yet will I not forget thee." The change here to the plural number is remarkable. Not only *she* may forget—one unnatural mother may forget; but "*they*"—all the mothers in the world—may forget;—a law universal as humanity, universal in fact as animated and conscious nature, may be reversed; "but will I not forget thee. Behold, I have graven thee on the palms of my hands." These are reproofs; but how gentle and tender! As if they came from a human heart, conscious of deep and unalterable love, and wounded by a lurking distrust of its affection and constancy, saying—"Why these cruel suspicions; A mother's love is not so constant as mine. The palm-lines on my hands will fade away, sooner than thine image be effaced from my heart."

The unalterable love of God! How strongly are his people assured of it. By what a variety of grand similitudes is it set forth? "The mountains shall depart and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." (Is. 54). "Lift up your eyes to the heavens, and look upon

the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner; but my salvation shall be forever." (Is. 51.) The mountains, the hills, the heavens, the earth, the long succession of human generations, are not so enduring as God's love to his people. But that is not all. "I have loved thee *with an everlasting love*." "Thou lovedst me," says Jesus to the Father, "before the foundation of the world;" and then to the disciples, "as the Father hath loved me, *even so have I loved you*." (John 15.)

All this is true, says the troubled soul. I do not doubt the boundless and immutable goodness and love of my God. But—myself! This vain, wild, sensual, fickle heart, in which heavenly desires and emotions are like gleams of lightning in a dark and stormy night;—they vanish, and all is gloom and confusion again! How can I believe that the unchangeable love of God bears sway in a heart so full of change; for if so, why does it not exert a more constant influence on my life,—in which holy principles exert so little power and bear so little fruit?

But these words expressive of deep and unchangeable love, are addressed to just such. "Thou hast not called upon me, O Jacob; thou hast been weary of me, O Israel. Thou hast not brought me the small cattle of thy burnt offerings, neither hast thou honored me with thy sacrifices, etc. Thou hast brought me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices: but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities." What then? "I, even I, am he that blotteth out thy transgressions, for mine

own sake, and I will not remember thy sins." (Is. 43.) "O Jacob and Israel" (of whom such hard things had just been said): "thou art my servant: I have formed thee: thou art my servant, O Israel, thou shalt not be forgotten of me. I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins. Return unto me: for I have redeemed thee." (Is. 44.) Nothing is so free and large as the forgiving mercy of God. *Nothing so open as the way back to God for the wandering soul.* The accusations, the threatenings of Scripture, awful as they sometimes are, have one termination: "Return unto me." *Forgiveness is sure and instantaneous to the repentant soul.* "Turn ye unto me, saith the Lord of hosts; and I will return unto you, saith the Lord of hosts." Sin is an occasion for confession, for sorrow, for mourning, for humiliation. But so confessed and renounced, it is pardoned, forgotten, blotted out, thrown behind God's back, buried in the depths of the sea. Disquietude betrays a doubt of all this. A doubt of what?—of the truth, the sincerity, the power of God to forgive sins and remit their penalties. It can be nothing less, nothing else. A state of mind very sinful in the sight of God, and which could not fail to be very offensive even to a human potentate. A state-prisoner once lingered away long years in an imprisonment under the ruthless rule of Napoleon. His case was at length brought before the Emperor. The result of his investigation was the following decree: "This man is pardoned. Let him be restored to his estates and privileges." When this un-hoped-for sentence came to his dungeon in Italy and unlocked its ponderous doors, would that poor man hesitate to go forth and take with a joyful heart

what had been so restored to him? No more should the repentant sinner linger among the gloomy shades and frightful shapes of his doubts and anxieties, and not come forth into the joy and enlargement of assured forgiveness, when God says to him, "I have blotted out as a thick cloud thy transgressions. I will no more remember thy sins. I have redeemed thee."

Sometimes this dejection comes from the apprehension of great trials. There they are before us. They are inevitable. They are imminent. Their shadow is already thrown on our path, and the dreadful reality must speedily follow. What then? "Thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, *Fear not.* When thou passest through the waters I will be with thee; and through the rivers, (torrents) they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Savior."

The expectation of great duties, hard, complicated, and responsible labors with little strength to do them with, yet great necessity that they be done and well done, often oppresses nature and fills the heart with despondent misgivings. There is nothing more like *mortal anguish* than that which attends the consciousness that our strength is unequal to the labors and burdens of our position in life. Here is a very special word for those who labor under such sadness. "Fear thou not; for I am with thee; be not dismayed; for I am thy God: I will strengthen thee; yea I will help thee; *yea I will uphold thee* . . . I, the Lord thy God, hold thy right hand. . . *Fear not, thou worm Jacob!*" (Is. 41; 10. *et. seq.*)

Does our dejection arise from the consciousness that enmity—whether in a more subtle or violent form, whether its instrument be “the poison of asp,” which lurks “under the lips” of the liar and slanderer, or some coarser and more material form of mischief—is lying in wait for us? Here are words to calm our fears. “No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and *their righteousness* (vindication; justification) *is of me saith the Lord.*”

But “the last enemy” and the most terrible, the King of terrors—it is perhaps the inevitable conflict with him which awaits every child of dust, that appalls and unmans the soul. In some cases, it undoubtedly does. There are “those who, through fear of death, are all their life-time subject unto bondage”; and their number must be great, for they are specially mentioned among the objects of Christ’s redeeming mission. He partook of flesh and blood *that he might deliver them.* And how gloriously has he accomplished his work! No enemy so effectually vanquished, so utterly crushed, as the last and most dreaded enemy of man. “He hath *abolished death.*” Even that is not all. He hath “destroyed him that had the power of death, that is, the Devil.” He has done more still. “He has brought life and immortality to light.” He has not only taken away the cold and dismal negation of death, but he assures and gives the positive and glorious reality of life. And all this he has done “through death.” He has died and so “finished” that “transgression,” and “made an end of” that “sin” which “is the sting of death.” He

has died, and therefore shall we fear to die? He has walked through that dark exit from this world, and made it bright and warm with the rays of his glory. He will walk with us too,—he, the conqueror of death, the giver and creator of life, “when we pass through the waters, will be with us.” There is nothing to fear, then—no, not even in death. “O death, where is thy sting?”

These promises are only specimens, each of a class which is almost innumerable. They are clusters from that good “land of promise,” to survey which in all its length and breadth is the delightful work of holy meditation. They are “exceeding great and precious.” They meet every fear. They assure us against every ill. “They are the true sayings of God.” They furnish solid ground for that repose and joy which God would have his children attain and maintain in the midst of all the ills and fears of this mortal state—and which are so often inculcated in such words as these: “Rest in the Lord. Fear not. Be of good cheer. Let the peace of God rule in your hearts. Rejoice in the Lord always. Again I say, Rejoice!”

Selected.

TO SALLIE.

Dear Sallie: I have long contemplated writing to you through the Visitor, but various things have hindered me. But as God in his mercy has spared me, and given me an opportunity, I now embrace it, hoping you have peace of body and mind through our blessed Savior, through whom we look for everlasting peace and happiness, and an eternal inheritance among the sanctified.

In my Western home I have many comforts, for which I should daily feel thankful. But O! I often pine for the society of some of those dear loved ones I left behind; though I do not wish to change my situation, for I think we should be satisfied where we can be the most useful. Christ comes to us as the spirit of truth; let us therefore study the mind of the spirit, and consult his dictates as our living oracle. By yielding to the flesh, our spirit has lost its proper character, its discriminating and determining moral power; but he proposes to rescue and reinforce our spiritual nature; he comes to be our spirit; to turn our very flesh into spirit; renewing our fleshly mind, and teaching us we are not to live for self alone. "Sacred to God" is to be inscribed on all that we have and are, for all belong to him. And we should consult his honor and acquiesce in his arrangement. And if he calls us to sacrifice some of our worldly comforts, he can more than compensate us for all, by giving us a home in heaven.

Dear sister, you have sometimes felt his hand heavy upon you, but be not discouraged; remember all shall work for good to those who love him, and his appearing. It is our comfort that God will turn none away who come to him in sincerity and truth. The Father demonstrates his infinite love to Christ, by receiving and welcoming the friends of Christ as his own friends. The name of Christ would be a certain passport to the Father's heart. Therefore, ask in his name, and receive, "that your joy may be full."

Sallie, our years are flying fast,
And soon we'll fade and die;
Let us improve them ere they've past,
Lest Christ should us deny.
If we are faithful to our trust,
Eternal life we'll have;

Unto all who seek for rest,
My rest, says Christ, "I'll give;"
Sweet will be that heavenly rest,
To weary mortals given:
And there no pain will tear the breast;
Disease is not in heaven.

FRANCES.

For the Gospel Visitor.
NIGHT DROPS FOR THE WEARY.

*"To the pure all things are pure,"
to the impure and unbelieving is nothing
pure."*

Labeled thus, dear Mary,—I send by our friend and monthly Visitor, a lotion of love, to my afflicted family and many companions in infirmity and trouble.

In this weary land, it is proverbial, "long nights and darkness dwell,"—hence if the day of affliction is tolerable, the dreaded night, aggravates the miseries of the day. O how desirable is a great and good Physician, who gives balm to the poor of Gilead,—to recover the hurt of his people, by day and night. As fading leaves, our vigor is becoming exhausted, our natural life decaying; no wonder then, we wake, and sleep not. These drops for the nights of the afflicted, have been a great benefit to me,—not only keeping up my spirits by day, but composing my nerves by night, so that my sleep has been sweet to me, and my sleepless hours full of joy and peace. I know you always need something of this kind, and all the disciples of our Lord, will not be without them if they can help it, as by report, and your own experience, you are persuaded of their true value, which is above all price. O the consolation of the many "great and precious promises;"—but what are those promises fulfilling? are they not as life to the dying, as victory over the world, death, and hell? When you, my dear afflicted friends, have this "panacea" of

the church, laid by the hand of Jesus on your hearts, your broken hearts,—and, some drops inwardly of this “Elixir of life” you soon feel as if seeing “good days” and enjoying long life, even “Eternal Life.” When you feel its worth, you wish all mankind a share. When I enjoy its many comforts, sick or well, I remember you, for never in my life am I better, or so well, as when in the wakeful night, those sparkling mercy drops, are poured into my cup,—it sounds, it stirs, it rises, it runs over. O the love of God to helpless man!

In our dear native city, Mary, how many lights we have seen, not only because, night is there, but the lovers of darkness choose that time to commit their acts of shame and wickedness. They are there as a means of good to the “pure in heart;” they are there as a means of restraint to the tempted, as a means of discovery of the deeds and haunts of the leaders—and their victims in vice. O the blessings of Light! but even there, in cities, at this time of the round full moon—those lamps remain “put out, and the long night, without their aid, is an almost day, reminding us, of that city, that only one, in which, “there is no night there,” no need of sun, or moon, or stars to give light there! O heavenly country! where the inhabitants do not say I am sick! O city of our God made glad by the river of Life! There they live on, live ever, but to shed no tear, to feel no pain, to bear no sorrow! Tell me, O ye many weary watchers in Zion, encamped for a while in this wilderness, do we not smell from our “vials of odors” (the prayers of the saints and the merits of Jesus) the pure reviving breezes of our “Paradise,—the garden of God” from whence we came out? Ah yes, in Jesus—

“In him the tribes of Adam boast,
More glory than their father lost!”

When we are faint, and our sight is dim,—O how dark that treble darkness man can feel, his eyes dimming, midnight darkness around him, and in soul the Egyptian darkness that can be felt;—O let us pray, let us all pray, and watch for the rays of the “Son of righteousness, to drive away the dark, dark night of sin, and “everlasting damnation.”

But if faithful, children of sorrow, you are comforted, like the Israelites in Egypt. When there is no light in the houses of the people of idolatry, in your humble dwellings where the pure in heart, the poor in spirit, see God, and love his kingdom, there is light. Your light never goes out.

As the fiery pillar flamed up toward heaven, every night of Israel’s journey toward the promised land, so around and in your tents, is the light shining from the fiery pillar which moves or stops to enlighten, and preserve you, to guide and console you. These gospel drops, for the trials of night, are strengthening to the eyes,—so that *we* see near by, the land that is far off to the poor sinner, and in a measure now feel, what the inhabitants of that “Jerusalem which is above” fully know, namely, that God and the Lamb, are our “light and salvation. Are there any of faith’s household” who are not comforted? why not? saith God, “comfort ye, comfort ye, my people.” If you will ask, and watch, and do, and wait, all you can by his directions, and strength in Christ, he will send you the “anointing, the New-Jerusalem cordial, pressed from the Tree of Life; for the “leaves thereof are for the healing of the nations.” And as there is no sickness beyond its power, (not even sin,) O seek this effectual remedy. This “restorative” is the very medicine you want. Yours,

S.

THE DUELIST AND THE BIBLE.

A young man, the son of French protestant parents, was turned aside from the paths of religion and virtue, during his attendance at the University of Paris. In the pursuit of sinful pleasure, instead of enjoying satisfaction, he was a terror to himself. "When I reached the age of twenty-six, (he said,) I was in the sight of God as a madman, or like the horse which spurns the bridle, rushes furiously into the battle, and falls, being wounded suddenly from every quarter. I had taken my degree and entered on the duties of my profession, (as a barrister,) when in one of my fits of ungovernable passion, I had a quarrel, which ended in a challenge to a duel with one whom I thoroughly hated, as I regarded him as a rival. Our combat (why not call it our mutual purpose of assassination?) was to take place in secret. I spent a whole day and night in preparing for it, and still I could not look forward to it without horror. Not that I dreaded being wounded or killed, for I was unfeeling and my heart was hardened, but my Bible frightened me. I had laid it aside in a closet; and to this closet I went to seek the sword with which I intended to meet my opponent. I opened the closet; it was nearly midnight. I climbed a chair, and reached to the highest shelf, feeling for my sword, when I laid my hand on my Bible. A sudden chill ran through my veins, and without any time for deliberation I took the book, opened it, and still standing on the chair, I read the 10th Psalm, which was the first passage on which my eyes rested; thus the voice of the Lord once more resounded through the dark recesses of my soul. I read with breathless eagerness, and still went on reading, though my uneasiness increased,

till I came to this verse, "Wherefore doth the wicked condemn God? He hath said in his heart thou wilt not require it." I felt confounded, and throwing myself prostrate on the floor of my room, I sobbed aloud and groaned, praying for pardon from God for the sake of Jesus. I dared not rise; I was afraid even to look up. I felt the eye of God was upon me, and my sorrow was not to be described. The tortured criminal does not suffer what I then felt; and about an hour passed away, at the end of which time I felt somewhat more calm, and sat down, still holding the Bible in my hand. God had rescued me. The prayers of my poor mother were heard, and my sinful soul was restored to the narrow way of life, which indeed I had never totally forgotten, though I had in so great a degree trodden underfoot the truths I had learned, seeking to crush them as I should a serpent. What followed? My duel was a painful subject, and I resolved to give it up. But this was not all; I was filled with sympathy for him whom I had regarded as my adversary, and I longed to make this known to him, and also to those who were to have been the witnesses of our crime. The day began to dawn, and the hour for our meeting arrived. My companions came to see me; but I had gone on first, and hastened to the wood, which had been the place chosen for the duel. I reached it first, and felt that the Lord was graciously present with me. My adversary, accompanied by his second and mine, arrived there, and perceiving me, he cried out, 'Here I am; make ready.' I answered seriously, but with much feeling, 'I am ready, in the presence of God, to ask pardon of you if I have offended you, and to forgive you any wrong you may have

done to me.' 'Coward! scoundrel!' he exclaimed, 'this is your meanness.' 'You need not insult me,' I added, 'I speak in the presence of God, who sees us both.' He has humbled me and touched my heart, and I repent and acknowledge my folly before him, and entreat you also to fear him, and no longer to reject his mercy."

God prevailed. The contest was dropped, and I returned to town, urging my companions no longer to live in rebellion against God. I know not if they yielded to my entreaties, for I left town shortly afterwards, and had no further intercourse with them. But I cannot describe the joy of my pious mother, when she saw me to be such as she desired, and felt that the infinite love and mercy of the Lord had been manifest ^{to} me.—*"The Divine Life."*

—en hav

into the Gospel Visitor.

"THE FIRST SHALL BE LAST, AND THE LAST FIRST."

"But many that are first shall be last, and the last first. For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market place, And said unto them, Go ye also into the vineyard: and whatsoever is right I will give you. And they went their way. Again he went about the sixth and ninth hour and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He

saith unto them, Go ye also into my vineyard; and whatsoever is right, that shall ye receive. So when evening was come, the Lord of the vineyard saith unto his steward. Call the laborers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more, and they likewise received every man a penny. And when they had received it, they murmured against the good man of the house, saying, These last have wrought but one hour, and thou hast made them equal with us, which have borne the burden and heat of the day. But he answered one of them, and said. Friend, I do thee no wrong; didst thou not agree with me for a penny, Take that thine is and go thy way. I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil because I am good? So the last shall be first, and the first last, for many shall be called, but few chosen."

The above scripture is found—the first verse being the last verse of the 19th chap. Matt. and the remainder, 16 verses of the first part of the 20th chap. Matt.

Dear brethren, I have heard various opinions concerning the above portion of scripture. Some of which I can not receive.—Some refer it to a large portion of mankind coming into Christ's kingdom on earth, in different ages of the world &c. But notwithstanding this, I will just endeavor to give my views in regard to the same, in as simple and brief a manner as I know how.

First, I believe the above scripture refers to individual cases.

Second, That it has reference to the great judgment day when every one will be rewarded according to the deeds done in the body:

Third, That this portion of scripture has allusion only to the disciples of Christ:

Fourth, The vineyard means Christ's church on earth:

Fifth, Those that were called early in the morning are those that join the church of Christ in early life:

Sixth, Those that were called at the third hour, are those that are more advanced in age:

Seventh, Those called at the sixth and ninth hour are those in middle life, and those beyond that period of life:

Eighth, Those called at the eleventh hour are those whose life is nearly spent—whose days are but few on the earth. It does not follow that those called at the eleventh hour are all aged persons. No, they may (some of them be) those whose life is but short through sickness, accidents &c. The thief on the cross is an example in this case.

The sentences, "The last shall be first, and the first last," means equality. The last shall be equal to the first, and the first, no more than equal to the last.

But says one, you are rewarding them all equal, whereas, the scripture says they, shall be rewarded according to the deeds done in the body. Well, we will see.

The portion of scripture about which we are writing, does not say, that all that are first shall be last; but many. Neither does it say, that, all that are last shall be first; "but many." Well, just so it will be. I view the matter in this light; A person may come out from the world in his youth, and join the church, and live a christian all the days of his life; and die a christian,

but at the same time was not so zealous; so warmly affected, did not fight so valiantly, did not go forth in as brave a manner as some, but took matters as easy as possible. Then I would say that some of those, that came in at the 6th., 9th., or 11th. hour, may by being very zealous for their master, spend day and night in his service, denying all for his sake, throwing their whole dependence upon him who is able to save, even to the uttermost, knowing that their days are but few on the earth &c. I say those may make as much advancement in the divine life, as many do, who start out much earlier in life, and they will be rewarded accordingly.

But, again; those commencing their christian life early, and are warmly devoted to their Master, and continue thus all the days of their lives fighting valiantly, doing all the good in their power, such will certainly receive a greater reward, than those who are indifferently concerned.

Further, the scriptures do not say how far we must advance in the divine life until we are fit for heaven. My opinion is simply this; if a person leads a pious christian life from his youth to old age, he can not at any time expect more than to save his soul.

Just so the person repenting, and leading a Godly life from the 11th. hour, is fit at any time, (so far as time is concerned) for heaven. The person repenting and reforming in youth has this advantage, he is ready at any time, and always on the safe side, youth is the proper time to remember our Creator, but some may not be called until later in life; and if not, just as soon as they are called, and obey the call, just so soon they are fit to die.

Dear Editors, If the above is worth publishing, you may do so when convenient.

J. S. M.

Darke Co. Ohio.

HUMAN POLICY. CONTINUED.

Dear Brethren: I notice in the July number a part of an article that I sent, with the statement that the copy was lost before it was all set in type, and if I had a copy left and would send it, you would give it a place as soon as you can. I would just say, that I did not reserve a copy of the original, but I will try and give you the balance as near as I can, and if you should happen to recover the lost copy, and find that this piece is enlarged, I would not wish to have it condensed. The article continues thus: (See page 209.) Destruction of all parties involved. Another case recorded in the 21st. ch. of the Acts of the Apostles. Paul once went into it by trying for his own safety a deep laid scheme, which in itself seemed innocent. He took four men having upon them a vow, and entered into the temple according to the Jewish custom under the ceremonial law, that adherents to this abrogated law might be convinced that the charges they had heard against Paul were nothing. But God by his unerring Providence signally thwarted this policy, and indeed made it the occasion of hastening on the very danger it was invented to avert. The Apostle had never thought of such a plan had he been left to his own faith in God. And to this powerful means of rescue was he soon brought back. That the Apostle Peter should have gone into it, were not so strange, as we find that Paul once rebuked him for the same wrong, Gal. 2: 11—14. These examples selected from many out of sacred history prove that policy will fail.

I would mention another piece of human policy which is that of divorce between man and wife, if policy we may call it. I can call it nothing else, although

some of my readers may think differently, because Moses suffered it. But the Savior of the world soon lets the Pharisees know that it was for the hardness of their hearts that Moses suffered it. I will now give you the gospel language concerning it. Mark 10: 2—12. "And the Pharisees came to him, and asked him, is it lawful for a man to put away his wife? tempting him. And he answered and said unto them, what did Moses command you? And they said, Moses suffered to write a bill of divorcement, and to put her away. And Jesus answered and said unto them, for the hardness of your hearts he wrote this precept. But from the beginning of the creation God made them male and female. For this cause shall man leave his father and mother, and cleave to his wife; and they twain shall be one flesh: so then they are no more twain but one flesh. What therefore God hath joined together, let no man put asunder. And in the house his disciples asked him again of the same matter. And he saith unto them, whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery. Now, dear reader, we are taught by the words of Divine inspiration, that no adulterous person shall enter into the kingdom of heaven. But says one, there is no divorce mentioned in this case of putting away. Well, now we will turn to the 19th chapter of Matt. 32nd. verse. "Whosoever shall marry her that is divorced committeth adultery." Now I believe that this piece of policy causes many persons to commit this great crime, that otherwise would not.

We will now turn over to Paul and see whether we can get any thing from

him to support us in this position. Rom. 7 : 2—3. "For the woman which hath an husband is bound by the law (that is the divine law) to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress. But if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. We have now tried to show that a bill of divorcement does not give a man or woman any right to marry another, and that it is nothing more than human policy.

P. M.

Brevities.

THEY SHALL OBTAIN MERCY.

If you find a man disposed to complain of the coldness of the world, be sure you will find that he has never brought any thing into the world to warm it, but is a personal lump of ice set in the midst of it. If you find a man who complains that the world is all base and hollow, tap him, and he will probably sound base and hollow. And so, in the other way, a kind man will probably find kindness everywhere about him. The merciful man, as a general thing, will obtain mercy. He who has always had a kind excuse for others, who has looked at the brightest side of the case; he who has rendered his pardon and his help whenever he could, who has never brought his fellow man into any strait by reason of not helping him, will find that the mercy which he has bestowed flows back upon him in a full and spontaneous spring.

He will make a merciful world by the mercy he himself shows.—*Rev. E. H. Chapin.*

THE WILL OF GOD.

Often think that the real value of what we do is proportioned to the conformity with which we do it to the will of God. If in merely eating and drinking I do it because it is the will of God that I should, I am doing what is more agreeable to him than if I were to do what should even cost me my life, without any divine intention. I would advise you often, during the day, to beseech God that he would inspire you with a real love of your vocation, and that you should say, like St. Paul, when converted, "Lord, what wilt thou have me to do?" Wouldst thou that I should serve thee in the lowest office in thy house? I will reckon myself here, too, blessed. Provided I serve thee, I care not in what capacity."

THE DOOM OF THE WORLD.

What this change is to be we dare not even conjecture, but we see in the heavens themselves some traces of destructive elements and some indications of their power. The fragments of broken planets—the descent of meteoric stones upon our globe—the wheeling comets welding their loose material at the solar surface—the volcanic eruptions in our own satellite—the appearance of new stars, and the disappearance of others—are all foreshadows of that impending convulsion to which the system of the world is doomed. Thus placed on a planet which is to be burned up, and under heavens which are to pass away; thus reading, as it were, on the cimiteries and dwelling upon the mausoleums of former worlds, let us learn the lesson of humility and

wisdom, if we have not already been taught in the school of revelation.—
North British Review.

"I WISH TO BE A CHRISTIAN."

Many rest contented with merely saying, "I wish I were a christian." That may be true. And yet you are not a Christian. Ten thousand things which we wish to do, we yet on the whole chose not to do. God's requirement is, "*Choose ye this day whom ye will serve.*"—You "want to be a Christian," perhaps. But do you *choose* to be a Christian? Do you want to be a Christian in such a sense that you set aside every other want which interposes to prevent?

THE FAMILY CIRCLE.

PARENTAL CONSISTENCY.

Parents, how many of you consider what observant little eyes and ears are noting all you say and do? This saying and doing of yours, is training your children in the way they should or should not go more powerfully than any other influence. What a blessing it would be to every child born into this sinful world, if parents regulated their words and actions as if they realized this fact; and likewise, that it operates more effectually when the mind is tender, & uncontaminated by the deceit, hypocrisy, and deluding opinions of society as it exists, than it can ever afterwards. The infant mind imbibes the strong impressions by precept and example from loving parents, and thus they become their guides, whether right or wrong. It seems that at an early age, they possess almost an intuitive perception of right and its opposite, and it is surprising oft-times, how cor-

rectly they judge of the words and acts of their seniors—a convincing truth that too much circumspection cannot be called into requisition, in our intercourse with the little ones, as they are ever sitting in judgment on all they see and hear.

An instance in proof of this, now presents itself to my recollection. A bright, active little boy, (who, in after life, became a clergyman) was very urgent, while frequently teasing his mother for a coat like his brother's (who was several years older) with 'pockets behind,' appearing to believe that thereby his manliness would be greatly increased. To his often and urgent importunity for it, his mother generally replied: 'You are a little boy—they don't wear such coats; it would not be proper; when you get to be a man, then you will wear them with 'pockets behind.' About this time it became necessary to visit a mineral spring on his behalf, that he might drink of, and bathe in its waters; the baths were more formidable than he had ever entered at home, and he manifested some considerable fear, flinching with dread. His mother said: 'R—, you are a man, you should not be afraid.' The retort was instantaneous: 'When I ask for pockets behind, you say I am a little boy; now you say I am a man.' That mother received a lesson from the circumstance that was never forgotten.—
Congregationalist.

YOUTH'S DEPARTMENT.

THREE HELPS.

"Mother, I should't think God would punish children for doing wrong, when they can't help it," said Jamie, who

sat looking out of the window a long time, thinking.

"Can't help it!" said his mother.

"No," said Jamie, "I don't think they can."

"Isn't it because they don't use God's helps to do right?" asked his mother.

"God's helps!" said Jamie. "What?"

"He has given them a guide-book, in the first place. It clearly tells the right way and the wrong way, and where they lead to—one to heaven and the other to hell. If any body consults that book, they can't mistake about the way," said his mother.

"Is it the *Bible* you mean?" asked Jamie.

"Yes," she answered; "and lest we should get in the dark, or puzzled about the meaning of our guide-books, God has given another help, that is, his *Holy Spirit*, which, he says, 'will open the eyes of the blind,' and 'will guide you into all truth'—not part way, and then leave you to get along as you can, but guide you into 'all truth,' that you need make no mistake and have no excuse for going wrong."

"But," said Jamie, "how can you get the *Holy Spirit*? I can read my *Bible*, because it's in my very hands."

"God will give you the *Holy Spirit*, if you ask him for it," said his mother; "He says, 'Ask, and you shall receive.' The *Bible* also says the *Holy Spirit* 'helps our infirmities.'"

"I don't know what that means," said Jamie, quickly.

"When we see a person weakly, sickly, and not able to do what he wants to, we say 'he is infirm,' he needs help. God sees how we stumble, and go back, and miss the right way, how weak we are; he therefore offers his *Holy Spirit* to make us strong."

"That is wonderful," said Jamie, "how God knows everything."

"Besides all this," said his mother, "he has put a little voice inside you, which, when you are inclined to go wrong, says, 'No, no, no!' and when you go right, says, 'Yes, yes, my dear child,' very sweetly indeed."

"A voice!" said Jamie—"that still small voice my teacher tells about, and says it is conscience?"

"Do you not think, Jamie," asked his mother, seriously, "that God has done his part to make little boys, and girls, too, do right—not only to know the right, but to do right also?"

"Mother," answered Jamie, after a few moments' thinking, "I think God has. It isn't God's fault, I'm sure. Then why don't they?"

"Because they don't mind God's helps," said his mother. "If they would study their guide-books, ask the *Holy Spirit* to enlighten and help them, and hearken to that kind little voice inside, I am sure no child would go astray."

Tears came into the little boy's eyes, and drop after drop ran down his red cheeks.

"Mother," said he, "we've got no excuse for being wicked. God is good, very good."

Child's Paper

THE LITTLE BOY'S FAITH.

It is very important that every little boy and girl should understand what faith or trust in God means. It is important, because they may be called to die at any time, and then they ought to hear the voice of Jesus, the blessed Savior, calling to them, though they cannot see him. The following story will help each one to understand what it is to trust in God and believe in Jesus:

It was a dark night; a high wind was blowing without, while all the fam-

ily of Mr. H. were lying quietly in their beds, breathing calmly in the soundest slumbers.

All at once Mr. H. was aroused by the terrible cry of "Fire." He was not sufficiently waked at first, to understand the cause; but the sound grew nearer and nearer, and soon many were gathering under his window.—"Fire! Fire! your house is on fire!" they shouted, as they pounded heavily upon the doors. Throwing a few clothes around him Mr. H. rushed to the door; and what was his surprise and fear to discover that his own dwelling was in flames! He hastily returned, called up his terrified wife, and taking the babe and the next older child, they quickly sought a shelter in an adjoining house. His oldest son, about ten years of age, slept in a chamber in another part of the house, near the room of the servant maid who lived in the family.

Immediately the father hastened to rescue him, feeling but little anxiety for his property, if his family only might all be saved. On his way he met the maid:

"Where is Charles?" said Mr. H., surprised to see her alone.

"Crying in his room," answered the frightened girl. "I but just escaped, and the stairs are now in flames."

The fire had broken out in that part of the house, and the flames were now spreading with fearful rapidity. Almost distracted, Mr. H. rushed out, and hastened to the part of the house beneath the window of his son's sleeping-room.

The window was thrown up. The terrified boy was standing there, crying out in agony, "Father! father! how shall I get out?"

He could be seen by the glare of the fire in the room; but he could see no

one beneath him—it was so dark—although he heard many voices.

"Here I am, my son," cried out the deeply-moved father. "Here I am; fear not. Lay hold of the sill of the window, and drop yourself down. I will certainly catch you."

Charles crept out of the window, and clinging with the grasp of a drowning person, he hung trembling, and afraid to let go.

"Let go my son," cried the father.

"I can't see you, father."

"But I am here, my son."

"I'm afraid, father, that I shall fall."

"Let go; you need not fear," again shouted the father.

The flames began to approach the window—the casement grew hot—if he stayed there he would be burned. He recollected that his father was strong; that he loved him, and would not tell him to do anything that would injure him. He drew his breath, unclasped his fingers, and in a moment was in his father's arms, overpowered, and weeping for joy at his wonderful escape.

Now, notice, little friend, that Charles first felt his hopeless situation. He could not escape any other way save by the window. He could not see his father but he heard his voice. In the second place, he thought with his mind that his father was strong, and able to catch him. And thirdly, he believed, or trusted, with his heart, that his father would save him, and then dropped, trembling, into his arms.

So, when we feel that we are sinners. There is only one way to escape the punishment.—We cannot save ourselves. We do not see Jesus, but we hear his voice in the Bible, and know he is here. We believe his Word; we fear no longer; Jesus will not deceive us, and we fall into his arms.

Queries.

1. The Lord's day.

Friend Editors: I have for some time been reading your valuable publication, (The Visitor) and find it full of instruction for one that is seeking after truth. I therefore, (if not inconsistent with your way of doing business) wish to ask you upon what grounds you keep, as a day of worship, the first, instead of the seventh day of the week?

Yours truly,

E. G.

Answer.—It appears from Rev. 1 : 10, where the expression "the Lord's day" occurs in the following connection, "I was in the Spirit on the Lord's day," that the first day of the week had at this time obtained the name of *the Lord's day*; by way of distinction from the other days of the week, and that some peculiar regard was showed to it.

As John in using this expression, does not explain what he means by *the Lord's day*, we infer that he thought that his readers would readily understand what day he had reference to. The day designated "the Lord's day," was, no doubt, well understood when he wrote. And what day can be referred to? The expression, "the Lord's day," occurs but the one time in the scripture. But we have the expressions, "the day of the Lord," "the day of God," and "the day of Christ." These at first sight may appear to refer to the same period of time as the expression "the Lord's day." But a more careful examination will show that they refer to a different period. The first expressions referred to, relate to a period of time that was future when the scriptures were written, as will be seen by refering

to the places where the expressions occur. See 1 Peter 3 : 10; 3 : 12; Phil. 1 : 10. The latter, refers to a period which had arrived when John wrote, for he was "in the Spirit" on that day. There is one idea, however, common to all the expressions, and that is the idea of triumph. "The day of the Lord," "the day of God," and "the day of Christ," mean the period of his final triumph over all his enemies—the period connected with his second advent. "The Lord's day," expresses the period of time in which he triumphed over death and the grave—the day of his resurrection—"the first day of the week."

Christ's resurrection evidently took place upon the *first day* of the week. Matt. 28 : 1; Mark 16 : 2; Luke 24 : 1; John 20 : 1. And after the resurrection we find that the disciples assembled on the *first day of the week*, and Jesus came "and stood in the midst, and saith unto them, peace be unto you." John 20 : 19. In the same chapter, we find that after eight days had passed, the disciples were again assembled together, when Jesus appeared unto them again, and used the same consoling words which he had used at his first meeting with them after his resurrection. His second meeting, no doubt, as well as the first, took place on the first day of the week, as it is said to have taken place eight days after the first meeting. John 20 : 26. We then have the disciples meeting upon the first day of the week immediately after Christ's resurrection.

And it is a fact worthy of our consideration, that the disciples kept the Sabbath up to the very day preceding the resurrection, Luke 23 : 56. But immediately after this event we find them assembled on the *first day* of the

week, when Christ appeared unto them and blessed them, which would seem to imply that he sanctioned the change, as before his death he and they had gone together into the synagogue to worship on the *seventh day*.

And as the disciples immediately after the Resurrection assembled on the *first day* of the week, the disciples at Troas seem to have done the same, as the following passage in Acts 20 : 7, shows : "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." This seems to imply that the observance of the *first day* of the week was a custom among the disciples at this early age.

The following direction is given by the apostle Paul to the church at Corinth, with respect to charitable contributions : "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." 1 Cor. 16 : 2.

Although the *first day* of the week here mentioned by Paul is not connected with any mention of public worship or of the brethren assembling on that day, yet his allusion evidently gives us some grounds to infer that the day was connected in some peculiar manner with their christian duties.

From such considerations as those noticed above, we seem to have sufficient ground for keeping the first day of the week instead of the seventh.

And after the apostles the Christians constantly observed this day for assembling to worship God.

Barnabas says, "We observe the eighth day with gladness, in which Jesus rose from the dead; and having

manifested himself to his disciples, he ascended into heaven."

Wake's Apostolic Fathers. P. 177.

Justin Martyr (A. D. 140) says, On Sunday we all assemble in common, since that is the first day, on which God, having changed darkness and chaos, made the world, and on the same day our Savior Jesus Christ rose from the dead.

Justin Martyr's *Apology* I. 67.

2. Explanation of Matt. 18 : 5.

Dear Brethren : Please give us an explanation of Matt. 18 : 5, which reads thus : "And whoso shall receive one such little child in my name receiveth me." The query is, who is this child, and how is it to be received in the name of Jesus?

Answer.—The child referred to in the 5th. verse is no doubt a disciple of Christ. In the previous verses the Saviour declares, "whosoever therefore shall humble himself as this little child, (the little child which he set in the midst of the disciples) the same is greatest in the kingdom of heaven. Then comes the language, "And whoso shall receive one such little child," that is, one of such persons as become converted, and becometh humble, as the little child which had been pointed to. In other words, whoso shall receive a *true disciple*. The 6th. verse confirms our view above given, and makes it plain what class is referred to by the "little child" of the 5th. "Whoso shall offend one of these little ones, which believe in me," v. 6. Here believers and little ones, represent the same persons—disciples. So the little child in v. 5. represents a disciple.

In relation to the latter part of the query, namely, this, "how is it to be received in the name of Jesus? we would

remark, that a disciple is a proper representative of Christ, and one who acts under his authority, and to receive a disciple in the name of Christ, is to receive him as Christ's representative, and when he is thus received, he that receives him, honors Christ as he would do if he received him. And in this way, Christ takes the honor given to his disciples as honor conferred upon himself. Hence, he says to his disciples, "He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me." Luke 10 : 16.

AN EXPLANATION OF 1 TIM. 5 : 9.

Dear Brethren: I would like to have you give me, as soon as possible, your explanation on 1 Tim. 5 : 9, as I do not understand the German testament as some of the English brethren explain it. I do not write for contention, but for a union of understanding.

J. F.

Answer.—It is evident the apostle does not mean by widows in the 9th. verse the same class of persons that he calls widows in the 3rd. verse, namely, those supported by the church. For it certainly could not be the meaning of the apostle that all widows under the age of sixty, and all who had not brought up children, should have support withheld from them.

It appears that there was, at an early age of the church, an enrolment of widows who were promoted to a place of distinction in the church, and it is probable that the apostle alludes to such. "Concerning the widows of the church we have not many things further to be observed distinctly, they being generally under the same laws and rules as the ecclesiastical virgins were, as to what concerned their habit, consecration,

profession, maintenance, and the like; the sum of which is thus expressed in one of the canons of the first council of Orange, That a widow having made profession of continuing in her widowhood before the bishop in the church, and having her widow's garment put on by the presbyter, ought never after to violate her promise. That which was particular in their case, was, 1. That they must be such widows as had a long time ago lost their husbands, and lived many years a chaste, unblamable life, ruling their own houses well, as the author of the Constitutions expresses himself almost in the words of the apostle.

Bingham, B. VII. C. IV.

These probably had some trust committed to them by the church, and had some peculiar duties to perform, such friendly services as widows of sixty years of age were capable of performing. But it is not likely that the apostle here can refer to deaconesses, as the duties pertaining to that office were such that widows of the age of sixty years would be illy qualified to perform them.

4. AN EXPLANATION OF MATT. 23 : 15.

Dear and much esteemed brethren in the Lord: Please give me an explanation of Matt. 23 : 15. May God's blessing attend you. My love to you.

S. L.

Answer.—The text referred to, reads thus: Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves." The difficulty in understanding the text seems to be in this, namely, how could the proselytes be said to be twofold more the child of hell than the scribes

and Pharisees who made the proselytes. As the proselytes were from among the heathen, and as they were not reformed by such teachers as they had, they retained their sins of heathenism, and added to these the sins of their masters. The idea contained in the words "two-fold more the child of hell," simply means that they were in many instances made worse than their masters. Justin Martyr says, that "the proselytes did not only disbelieve Christ's doctrine, but were *abundantly more blasphemous* against him than the Jews themselves, endeavoring to torment and cut off the Christians wherever they could; they being in this the instruments of the scribes and Pharisees."

"Every change of religion, without a felt necessity and conviction of the heart, is only a hurt and a loss, as may be seen, not alone in the Christians made by the missions of the Jesuits, or even in renegades; thus does moral corruption, false doctrine, and corrupt practice, become worse and worse when it is delivered from hand to hand, and every where we find the disciples and adherents worse than their masters!"

EDITORS' TABLE.

Our subscribers who shall wish to take the next Volume, will please let us know their wish by about the first of December. At that time the January number of the next Volume will go to the press and it is desirable that we know how many shall be wanted that we may regulate the number of copies we print accordingly. At the commencement of the present Volume we sent the first No. to many that we had not heard from, with the request that they would return the No. in case they did not wish to continue it. But our request was not complied with, and we were under the necessity of printing, at an additional expense, a second edition of the January No. We therefore shall not send the January No. of the next Vol. to any but those who give us to understand that they wish to have it. We hope all our present subscri-

bers will renew their subscriptions, and that we shall receive a large addition of new ones.

We recollect that some of our brethren have said, "send the Visitor till I tell you to stop it." But brethren, we do not know now who it is that said so, and therefore we kindly request *all* who wish to continue it to let us hear from them.

TO CORRESPONDENTS.

Sister J. R. R. has our thanks for her kind wishes expressed for our success and prosperity, and if she will let us know which chapter in the gospel of St. Matthew, those "four verses" namely, the 27, 28, 29, and 30 can be found, we shall be happy to try to give her what satisfaction we can upon them. We suppose the ch. was forgotten.

CONTRIBUTIONS

To pay the debt incurred by br. S. Garber, in Tennessee.

The Coventry church, Chester Co. Pa.	\$20,00
„ Rush Creek „ Hocking „	O. 6,65
„ Miami „	O. 10,00

NEWS FROM THE CHURCHES.

We learn from a letter from Somerset Co. Pa. that in the neighborhood where the annual meeting was held last spring, that upwards of forty have been added to the church since the meeting. This is pleasing intelligence.

Poetry.

NO CROSS, NO CROWN.

If all my path in life should be,
Without a thorn, without a care,
If flowers ever strew'd the way,
If sorrow never enter'd there,
If all was tranquil, quiet, and smooth,
If happiness reigned without alloy,
If strife and discord never came,
If all was one unceasing joy,

I should be tempted to forget
 The hand that kindly all bestowed;
 Forget to thank the God who gave,
 Forget the source from whence it flowed.
 I should be tempted to forget
 Myself a sinful worm to be,
 That I a moment could not stand,
 Unless sustained, my Lord, by thee.

'Tis best that sorrow's cloak should fall,
 At times, around while we are here;
 It will but make the joy more great
 When with the Savior we appear.
 Let me not grieve if trials come;
 Or, if the world upon me frown;
 If I have never borne the cross,
 How can I hope to wear the crown?

OBITUARIES.

Died in the Squirrel Creek congregation, Miami Co. Ind. August 1, of consumption, br. MATTHIAS MOYER, aged 58 years, 3 months, and 2 days. Br. Moyer was an elder in the church, and in his death the church has lost a pillar, a family has been bereaved of an excellent father and friend, and the country a useful citizen. The Funeral services were performed by brethren Lawshe, Showalter, and Neff. Text Matt. 5 : 4.

Dear as thou wast, and justly dear,
 We will not weep for thee :
 One thought shall check the starting tear ;
 It is, that thou art free.

And thus shall faith's consoling pow'r
 The tears of love restrain ;
 Oh who that saw thy parting hour
 Could wish thee here again ?

Triumphant in thy closing eye
 The hope of glory shone ;
 Joy breath'd in thy expiring sigh,
 To think the race was run.

Thy passing spirit gently fled,
 Sustain'd by grace divine ;
 Oh may such grace on us be shed,
 And make our end like thine !

I. L.

Died in the Somerset congregation, Ind. September 9th sister LEVINA WALKER, daughter of Elder H. Williamson, aged 37 years, 10 months, and 24 days. Funeral services by br. Martin Cable and the writer. Text Ps. 34 : 19.

I. L.

Died in Vermillion Co Ills. a child of br. William Kirns, aged 1 year, 1 month, and 22 days. (Neither the name of the child nor the time of its death was given.)

Died in Ross Co. O. September 27 sister MARY SNYDER, wife of Peter Snyder, aged 63

years, 11 months, and 2 days. She was a faithful sister in the church for more than 20 years. She died in full hope of a blessed immortality. She moved from Bottetourt Co. Va. in 1811. She left a kind husband, and 7 children to mourn their loss. But they need not sorrow as those that have no hope.

P. M.

Died in Decatur Co. Iowa, August 15th. CHESLEY P. OWNLY, aged 19 years and six months. He was the eldest son of J. H. and Alena Ownly who came from Va. In the death of this young man, we have a solemn warning to youth. Text 1 Cor. 15 : 21, 22.

W. J. S.

Died in Morrisons Cove, Bedford Co. Pa. on the 26th. of July 1859, after a short illness which he bore with an extraordinary degree of patience and resignation, br. TEODORE SNOWBERGER, aged 95 years, 2 months and 26 days. He was a resident of this place for more than half a century, and a deacon of the church for many years. His mortal remains were laid beside those of his beloved companion, who had left him a lonely widower for nearly 34 years. Like Abraham, he died in a good old age, an old man, and full of years. His funeral was attended by a large concourse of people. Funeral text 2 Cor. 5 : 1.

Died in Pleasant Valley, Washington Co. Md. on the 4th of September 1859, TOBIAS BROWN, at the advanced age of 93 years, 5 months and 15 days. He was the oldest of a numerous family of children and survived them all but one. He was a man who enjoyed remarkable health up to within a few years, when his strength began to fail him, but his frail tenement of clay had to yield up its precious contents, (the soul) to its giver, God, where we trust it is enjoying his blissful presence in everlasting rest. Such are the fond hopes entertained by his surviving relations and friends. He was a consistent member of the church for many years, having joined it before the writers recollection. His mortal remains were attended to their last long resting place by many relations and friends. The occasion was improved by br. George Bear and the writer by discourses upon the following words, "Mark the perfect man, and behold the upright, for the end of that man is peace." Ps. 37 : 37.

E. S.

Died in Marion Co. Ills. in February last, sister CATHARINE SHINAFELT, aged about 70 years.

Died in Knox Co. O. about one year ago, br. JOHN MOLSBAGH, aged about 70 years. Br. Molsbakh, was an elder in the church, and travelled considerably, and was well known.

Died in Licking Co. April 18th. 1857, LUCINDA daughter of John and Mary Mack, aged 23 years.

Died in same place, August 26, 1858, MARGARET JANE, daughter of Alexander and Elizabeth Mack, aged 16 years. Both these young women were grand daughters of old br. Jacob Mack. (The four last obituaries were mislaid or they would have appeared at an earlier day.)

(Sister Forer's obituary was crowded out of this number.)

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Some so wise you can't teach them anything;
Some are taking too many Papers already.

SEE HERE, MY FRIEND!

You may, can, must, might, could, would or should, leave off such vain excuses, and

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HENRY KURTZ,
JAMES QUINTER.
COLUMBIANA, Columbiana Co. O.



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THE GOSPEL - VISITOR.

VOL. IX. December 1859. NO 12.

THE ADAPTING POWER OF THE GOSPEL.

There is a peculiar element in the gospel of Christ by which it can adapt itself to meet every form of sin, and every demand of humanity. We shall call it the element of adaptation. And introducing this element into the christian system, its divine Author showed his wisdom by giving certain principles which in their just application would be suited to mankind, whether in a progressive or in a retrograding state.

It has sometimes been thought somewhat strange that if certain forms of evil are as destructive of human peace, and as contrary to christianity, as some claim them to be, that the denunciations of the gospel are not more explicit and severe against them, and the attack of Christ and the apostles upon them are not more hostile. War may be named as one of the evils to which we have referred. Christ was styled the Prince of peace. He came to make peace through the blood of his cross. As war, then, in the age in which the great christian Teacher made his appearance on earth was so common, and as such trivial causes provoked it, if its bloody and wicked character was so apparent as to disallow the disciples of Christ to engage in it, why, it has been asked, we have already said, was it not more pointedly condemned, and more plainly forbidden? One way of accounting for the absence of any thing more direct and condemnatory of war than what we have, is the following: War being

popular and receiving the sanction of the civil authorities in power at the time of the planting of Christianity, had Christ and his apostles made a hostile attack upon it, they would have brought themselves into direct conflict with "the powers that be, or in other words, with the ruling authorities of the times, thus rendering their work of establishing a new system of religion much more difficult. Whatever truth there may be in the above statement, it does not give the principal reason why more is not said against war, and other evils which existed at the advent of Christ. Had all the direful effects of war been fully exposed, minutely dwelt upon, and condemned in detail, and had all other evils been treated in the same manner, we would have a gospel of unwieldy bulk; and after all, we should not have a precedent for treating every form of evil which would demand the attention of the christian church in after ages of the world, since the name of evil like the name of its fallen authors is many its forms being various.

The course then pursued by Christ in establishing a system of religion designed for all ages and for all nations, was to give principles, which in their application, would condemn, and if they should become prevalent, would finally remove all evil, rather than make a full expose of, and a direct and formal attack upon all the evils that existed in the world at the time Christianity was established. These principles introduced into human society, were to be the leaven, which was to leaven the whole lump. These principles were

the natural fruits of a regenerated heart. And where regeneration took place, the binding power of these principles was readily acknowledged, they were reduced to practice, and their happy effects manifested by the disappearance of the evil they were designed to correct, and the production of the blessings they were designed to produce. Some of the principles to which allusion is here made, are the following: namely, Justice, Love, Mercy, Meekness and Temperance.

Where these and the kindred principles inculcated in the gospel are carried out, all forms of evil destructive of human happiness will disappear from the world. And when a genuine new birth takes place, produced 'by the word of God, which liveth and abideth forever,' the moral beauty, the propriety, and the divine authority of these principles will be readily recognized, they will be cordially embraced and cheerfully practiced. The spirit inculcated in these principles is in perfect harmony with the Holy Spirit, which is communicated to the soul in regeneration, and which has been an agent in inditing the gospel in which these principles are found. And, hence, there will be a perfect acquiescence in these principles by all that are really holy. And as God gives the new heart which can discern the excellency of such principles as we have enumerated, men are blamable if they do not recognize such principles, and if they violate them. It is worthy of notice, that there is not the same specification of minute duties in the gospel of Christ, that there was in the law of Moses. And the answer to the question, why this is so, will form an illustration and confirmation of the adapting power of truth—the idea we are maintaining.

Let us take the law of Moses which prohibited the Jews from taking usury of their poor brethren. That law is stated in these words: "And if thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: yea, though he be a stranger, or a sojourner; that he may live with thee. Take thou no usury of him, or increase; but fear thy God; that thy brother may live with thee. Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase." Lev. 25: 35—37. We find no such a rule among the direct laws of the gospel. And are we to suppose that there is to be less charity shown by Christians to their poor brethren, than was shown by the Jews? By no means. And because there is no such direct precept in the gospel, can Christians without incurring guilt, deal rigorously with their poor brethren, from the consideration that where there is no law there is no transgression? Certainly not. There is a law upon such matters. It is the eternal law of love written with the finger of God upon every regenerated heart, and as legibly to such as was any of the precepts written upon the tables of stone given to Moses on Mt. Sinai. Instead of a proper regard to the proof being inculcated in the gospel by specific rules, as was the case under the Mosaic dispensation, it is taught in general principles like the following: "Let no man seek his own, but every man another's wealth." 1 Cor 10: 24: "It is more blessed to give than to receive." Acts 20: 35. Then in ascertaining our duties, in many respects we shall not find them in direct precepts, or in recorded precedents in the gospel, but in the great moral principles therein laid down. And the renewed heart, will not fail to perceive, nor to apply those principles.

To refer again to war, if any thing is wanting in addition to the direct admonitions given in the gospel to show that it is condemned by Christianity, let the great moral principles of Love, Justice, Forgiveness, and Meekness be applied in regulating the conduct of individuals or nations towards one another, and war and duelling cannot be reconciled with the gospel.

At the planting of Christianity, many amusements existed in the world, such as beast fights of which the Romans were very fond and at which they did much, the gladiatorial exercises, the races, and the games, &c. and although these amusements are alluded to yet their evil character is not largely dwelt upon, or pointedly condemned in the gospel. But can we for a moment suppose that they were countenanced by the early teachers of Christianity? Certainly not. Their tendency was of an immoral character, and as the principles contained in the gospel, condemned all things of such a tendency, in the superior light of Christianity they were viewed as evils, and shunned by Christians, as will be seen by referring to the history of the primitive church. The councils of the early church prohibited Christians from attending such amusements.

Similar remarks to those made upon the particulars already introduced, may be made upon the various other evils which existed at the time when Christ established his church on earth. In the superior light of the sublime and pure principles laid down as the great and fundamental principles of the gospel, those evils would be made apparent, and as the power of Christianity extended, they would disappear. Christ declared that all the law and the prophets hang on the following two commandments

1. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." 2. "Thou shalt love thy neighbor as thyself." Here Christianity planted herself as the friend of God and man; as the advocate of all that promotes the glory of the first, and the welfare of the last. The church then in all ages of the world, was to develop and apply the great principles of universal love, universal justice, and universal purity, in accomplishing her mission of regenerating and blessing the world.

The gospel of Christ may be compared to a text book used in our schools for teaching some of the sciences. We may take Arithmetic as an example. This contains the principles of the science of numbers. Our youth study the principles of Arithmetic from the book, become familiar with the science, and are able to solve all the questions contained in the work. They then leave school, go out into the world, and in transacting business, find much occasion to use their knowledge of numbers. But in all their business which they have occasion to transact, and in all the calculations they have to make, they find no question precisely like those examples given in the book they used in school. But they have no difficulty in making the calculation they wish to make for they understand well the principles of numbers, and are qualified to solve all the practical questions of life involving the science of numbers. Precisely so it is with the science of Christianity as taught in the gospel of Christ. If the principles contained therein are well studied, and the examples there given wrought out, then the disciples of Christ will be qualified to solve all the moral questions which they will meet with in life involving their highest interests as accountable and immortal beings.

We have said that general principles are laid down and the friends of Christ and humanity are to apply those principles for the destruction of every form of evil with which the earth is cursed. Take the following principle: "It is good neither to eat meat, nor drink wine, nor to do any thing whereby thy brother stumbleth, or is offended, or is made weak." Now when we look at the untold of evils and wretchedness which intoxicating drinks have caused, and at the many precious souls whom it has made weak and caused to stumble, will the regenerated man want any further prohibition to cause him to refrain from the use of all intoxicating drinks in any and in every way which may make a brother weak or cause him to stumble? We have here what amounts, in the judgment of an enlightened believer to a prohibition of the use of intoxicating drinks as a common beverage. But there is that expansive or adapting power in the principle, which is a characteristic of christian principles, by which it will reach many evils beside that referred to.

"Christianity then is, of necessity, the inexorable foe of every wrong, every abuse, every law, custom, usage, or institution, that tends to injure or debase mankind. If we are called to decide whether slavery, polygamy, war, duelling, alcoholic beverages, or any thing else, is consistent or inconsistent with Christianity, we need but ask. "Does it tend in the average, to promote and diffuse love to God and man?" and the answer to this question furnishes the the solution of the problem.

Christianity is, therefore, a radical, belligerent, innovating religion. It must advance, and assail, and impeach, and condemn, so long as there shall be evil to combat and good to achieve. It

is at war with all shapes and shades of wrong doing—with all that seeks personal gain or ease at the expense of general wellbeing. Admit that any institution, or custom, or law, tends generally to damage or debase a majority of the human beings over whom it exerts an influence, and you have decided that Christianity is not only the adversary of that institution or custom, but that it is its uncompromising, persistent, exterminating adversary, granting no truce, and giving no quarter."

This peculiar principle of adaptation by which the gospel of Christ adapts itself to all the forms of society, to all positions in society, to all characters, to the various mental tendencies which exist among men, to the discountenancing and condemning of every thing which is injurious to the various interests of humanity, and to the promoting of every excellency and virtue in the human character, that it may be elevated to the height of moral perfection which in its primeval state it occupied, is a powerful argument in favor of the divine origin of that gospel.

J. Q.

For the Visitor.

THE LAST GOSPEL INVITATION.

"The Spirit and the bride say, come &c. Rev. 22: 17.

In the conclusion of the apocalyptic writings of John the Divine, the last Gospel invitation is afforded. The sacred scriptures throughout abound in invitations to the enjoyments of the privileges of the gospel, but none, we think, is so important, and full of unbounded beneficence in its character and import as this one, which was revealed, by the spirit, to John, when a lonely exile on the desolate isle of Pat-

mos. We say the invitation is an important one. First, because it emanates from the very highest and holiest agencies in the divine economy;—"The spirit and the bride." Secondly, because of its unprecedented impartiality, irrespective of personal distinction; you are permitted to herald the glorious invitation, provided you have given attention to the voice of mercy yourself;—"He that heareth let him say come." And thirdly, because of its great beneficence, and great love and liberality manifested to all men who thirst for the enjoyment of the blessings connected with an acceptance of the invitation;—"to take the water of life freely."

After graphically delineating the matchless splendour and great magnitude of the new Jerusalem, the city of God; after designating the qualifications essential to make one a fit subject for admittance into, and an eternal abode in this unspeakably grand city; and after positively asserting himself to be, the root and offspring of David, the bright and morning star,—that is the ushering in, upon his people the splendor of eternal day,—he (the Messiah) introduces this one, last, glorious, consoling invitation.

That, God does not delight in the death of a single sinner, but wills that all men should come unto a knowledge of the truth, is a declaration that inspires us with the belief that he is no respecter of person, but seeks to confer universal peace, love, and salvation upon all humanity over the whole length and breadth of the land. Neither does God rest here in encouraging men with scores of promises and invitations, but furnishes us with the most reliable proof, most incontrovertible evidence, through the gift of his Son, who performed all manner of miracles to establish his

Messiahship, and to bring the children of men down to this point of faith. Our Savior did not only teach men the righteousness of God through him, but he expostulated with them, telling them to repent, and as an inducement to bring about reform, he exhibited the excellency, power, and perfection of his saving gospel, always abounding with the kindest invitations, as in the following tender conciliating language. "Come unto me," Come, for all things are now ready.' Thus showing the great and earnest solicitude, and unquestionable sincerity, on the part of the Deity, in behalf of the entire salvation of the fallen race of Adam. The crucifixion of Christ did not put even a stop to God's labor of love to destroy the kingdom of darkness. His glorious work of redemption, through the Holy Spirit, by the apostles, was perpetuated through the fiercest opposition of succeeding ages, until ninety-six years after Christ, when this last gospel invitation proceeded from the mouth of him who spake as never man spake.

Let us now consider the nature and character of this invitation.

1. "The Spirit says come." From this phrase, like many other passages of scripture the personality of the Spirit is taught, from the fact that he commands the power to speak;—he says 'come.' In the baptism of Christ another striking example is afforded; and indeed the Holy Spirit's essential personality with that of the Father and the Son is shown by his being called God. Acts 5 : 3, 4. Attributes similar to those of God are ascribed to him as eternal existence, Heb. 9 : 14; omniscience, 1 Cor. 2 : 9, 11; omnipresence, Psalms 139 : 7, 12; omnipotence, 1 Cor. 12 : 4, 11.

We perceive then that the Spirit referred to in the text is the third person

in the Trinity, that Divine, self-existing Spirit, the Comforter, John 14 : 16, 26; 15 : 26, whose office it is to help to regenerate the soul, John 16 : 8; Acts 2 : 37; to lead to Christ, John 16 : 13; sanctifying the nature, 1 Cor. 6 : 11; producing in the soul the image of Christ, Gal. 5 : 22, 25; giving it an assurance of glory, Rom. 8; 1 Pet. 4 : 14; dwelling there to lead into all truth, 1 Cor. 2 : 9—16; 6 : 17; 12 : 13, &c. Hence you see, dear reader, that it is from no small source, that this invitation originates, from that in the Godhead whose influence is essential in our conversion, baptism, and pilgrimage in the divine life. This spirit was seen at Christ's baptism in the form of a dove, when God acknowledged his Son. It was afterwards promised to the disciples by the Savior, as the Comforter, and was finally heard on the day of Pentecost, like a rushing, mighty wind filling the house, and qualifying the apostles to preach in the various languages of the nations in such pathos, power, and eloquence, as was never seen or heard of before, constraining the Jews to cry out "Men and brethren what shall we do," resulting in the addition to the church, by baptism, of three thousand souls. This self same spirit now invites the sinner to flee from the wrath to come, because the time is at hand, the mighty King of kings and Lord of lords, whom the armies of heaven follow, says Behold I come quickly; and my reward is with me to give every man according as his works shall be. Therefore come you that thirst and take the water of life freely. Having noticed the Spirit's work, let us not forget what the Bride has to say on the subject.

2. The Bride says 'come,' too. Who is she? Listen to the sweet tone of her voice! Hark she has just finished the

last strain in a hymn of praise and thanksgiving to the Father! Methinks I hear her now enter upon another duty of her office. O how happy she is, and how she longs that others might be so happy too. Therefore in the fruition of her extatic joy, she invites you to come, to taste what she has tasted, to behold what she has witnessed; and with the Psalmist of old, she would rather be a door-keeper in the house of God, than to dwell in the tents of wickedness. But perhaps you ask, who is this bride that also seems to possess the qualifications of a person? We simply refer you to Rev. 21 : 2 and the explanation is there given, and the question fully and satisfactorily answered. The church of Christ is certainly referred to here, as the antitype, of which the bride is the type.

Thus you see then that when the bride,—the church in glory,—the Lamb's wife,—the new Jerusalem,—the holy city,—says, come, an invitation goes forth from the redeemed, happy assembly of saints before the throne, who have come out of great tribulation, and have washed their robes white in the blood of the Lamb.

3. We shall next notice the third person that participates in extending an invitation to the rich provision of the Gospel Feast. "And let him that heareth say come." O what a blessed privilege this, that is vouchsafed to man! What great impartiality! and to what a high standard of equality is mortal man raised with God! "His loving-kindness O how free!" He that heareth, let him also echo the invitation, What! The same office that the holy persons in the Trinity perform, mortals on earth are also permitted, and even exhorted, to engage in.

Indeed, dear reader, if thou, in faith, hearest with profit to thyself, doing

the commandments of God, your voice may rise in concert with the voices of the Spirit and the Bride, in extending to perishing sinners around, an invitation to the free gift of salvation through Christ our Lord and Master. To illustrate this fact, we refer you to an example; John 1 : 41, where when Andrew, Simon Peter's brother had seen and abode with the Savior: he first findeth his own brother Simon telling him "we have found the Messias" and he brought him to Jesus. Andrew, hearing the Lord, the Son of God, and trusting in him, he immediately proceeds to invite his brother, to come and see him also, thus showing clearly, that when men find the Savior, and experience the blessedness of trusting in him, they desire that others, especially their friends, should become partakers of their joy. The christian's experience in the hopes, promises, and faith of the gospel is such that, as a benevolent man, he desires that his fellows around him might enjoy an equal share of peace, comfort, and happiness with himself.

'He that heareth faithfully' looks forward, and presses on towards the mark of the prize of our high calling of God in Christ Jesus, conscious that though in the outset of the journey here, the cross is to be borne, yet in the destination there, he will have an imperishable crown to wear; and knowing too, that the fountain that yields the water of eternal life can never be exhausted, though countless millions should always be subsisting thereon; and having a foretaste on earth of the happiness in heaven, he most cheerfully accepts this blessed privilege of inviting, and pathetically with outstretched arms imploring, others to accompany him to the great marriage supper of the Lamb.

To come to Christ, the fountain of life and peace, is an important work, and must not be done inconsiderately, or from sinister motives. We do not believe in a reckless prayerless entrance into the church, without any symptom of reform, any inward impulse of the soul yearning for the refreshing showers of God's love and mercy. When the sinner comes to enjoy the benefits of the gospel, let him possess that longing of the soul, that spiritual thirst which is laid down as a condition in the invitation. He "that is athirst" is to come, he that has a will or inclination to feed his soul on the bread of life is invited to the participation of the gospel promises and privileges, and none others. 'Blessed are they which do hunger and thirst after righteousness; for they shall be filled.'

In conclusion, we find that these three persons—the Spirit, the Bride and the faithful believer, all engage in inviting you to one and the same blessing,—'the water of life, which is all-sufficient to make us wise unto salvation. This blessing connected with the invitation is offered, as we have shown, upon condition; and when the condition is complied with, we are to receive it 'freely' 'without money and without price.' O that all created intelligences on earth might come and receive, appreciate, and banquet upon the blessings of christianity, which are offered to all through the unspeakable goodness of God.

E. S. M.

Middle Creek, Somerset, Pa.

The Spirit in our hearts

Is whispering, "Sinners, come,"

The Bride, the church of Christ, proclaims

To all his children, "Come."

For the Gospel Visitor.

A SOLEMN WARNING.

'Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.' Rev. 18 : 4.

The above message was communicated to the apostle John through the instrumentality of an Angel, by the direction of the Lord Jesus Christ when he was on the Isle of Patmos for the testimony of God and the witness of Jesus Christ. This is a solemn call to all that are in Babylon.

We will in the first place notice the location of the literal Babylon. We are informed that it was in the land of Shinar built by Nimrod the great grandson of Noah, who had forsaken the true worship of God. The Euphrates is a well known and much celebrated river of Asia, which rises in the mountains of Armenia, and after pursuing a southern direction for more than 1500 miles, empties into the Persian gulf. On this river stood the ancient city of Babylon, which is said to have been divided into two equal parts by the stream. The Euphrates was the channel by which wealth, population, and power constantly flowed into this celebrated metropolis. The river was navigable, and the country was fertilized by its waters. And the city of Babylon was the concentration of all its productions. This city was surrounded with an immense wall 350 feet high, and 87 feet in breadth. It is supposed that Babylon could never have been taken by an enemy, had it not been for the entrance which was made by the stream of the Euphrates. Cyrus of Persia, and Darius the Mede, the uncle of Cyrus combined with other kings and potentates who came from the East: after having besieged the city for two years, found the means of entrance through the channel of the river.

A canal was cut at some distance from, and at both ends of the city: the water of the river was thus drained from its proper bed. And the two divisions of the army which were posted at each end, marched along the channel, and met in the centre of the city. That was the night in which the hand writing on the wall, warned Belshazzar of his approaching fate; but inattentive to the divine admonition, and the faithful interpretation and warnings of Daniel the whole city being buried in drunkenness and debauchery, became an easy prey to the invading foe.

After this period, Babylon never recovered her ancient splendor. Her high walls at length mouldered into ruins; her population gradually diminished until she became a habitation for the birds of prey, and the wild beasts of the desert. "The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow; the screech owl also shall rest there." Isaiah 34 : 14.

John in his vision says, "and the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. The hand writing on the wall to that impious king, *"mene, mene, tekel, npharsin; God hath numbered thy kingdom, and finished it. Thou art weighed in the balances, and art found wanting. Thy kingdom is divided and given to the Medes and Persians. In that night was Belshazzar the king of the Chaldeans slain."* Daniel 5th. "And Darius, the Median took the kingdom.

We are now done with the literal Babylon. We have seen its end. In the second place, we will consider Babylon in a spiritual point of view. The ancient Babylon is intended to represent

the modern Babylon, the city of Rome, —the church of Rome, and all other churches who follow her example in setting aside the authority of the Lord Jesus Christ, and introducing their own inventions into his worship. The church of Rome is still to be considered as the metropolis of the christian churches. She still stands proudly eminent as the centre of influence, and her example is in some degree, followed by all the other churches. It is all in vain for them to say they have separated from her while they still pursue the same evil practice of seducing the world into error. They may have renounced some of the errors of the church of Rome: but they have retained many others which are as provoking in the eyes of God as those which they have rejected.

It is a most palpable deception which the protestant churches practice on themselves, when they suppose they have dissented from the errors of the church of Rome, merely because they are not in her communion, while at the same time, they teach false doctrines, practice false worship, and use many of the arts of the mother of harlots to seduce the world into spiritual fornication. It is in fact, a glaring truth, standing conspicuous like a ghastly spectre amidst the gloom by which the churches are surrounded; almost all of them are cities built on the stream of the Euphrates, and the separation from the church of Rome is only a name, without any reality. But our text says, "come out of her my people." I believe that every antichristian church has souls united with it who are sincere, but their leaders cause them to err, "for both prophet and priest are profane: yea, in my house have I found their wickedness, saith the Lord."

have seen also in the prophets an horrible thing: they commit adultery, and walk in lies: they strengthen also the hands of evil doers, that none doth return from his wickedness." Jeremiah 23 chapter.

We have said that the different antichristian churches represent the Euphrates and that they are all wealthy and powerful, and increase in numbers by the very same means, which the church of Rome uses for this purpose, whether it is the direction given by the Lord Jesus Christ or not. So you see that the protestant churches follow the same policy. The Euphrates is the figure in this representation. The city of Babylon is immediately connected with the name of the river, in the mind of every one who is conversant with the subject. The meaning therefore of the symbolic Euphrates, will be learned from its connection with Babylon, as the true church of God is represented under the emblem of a city, which is said to have a river running through the midst of it, the river of the water of life, clear as crystal, proceeding from the throne of God and of the Lamb. This spiritual Babylon then has her river also, large and deep, extending its waters in all directions; but they are filthy waters, and proceed from the beast. All the true worship of God is sanctioned by his authority, and found in the scriptures of truth. It proceeds from the throne of God and of the Lamb. "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." 22 chapter of the Revelation.

We will notice in the next place, the great efforts that are making in the different antichristian churches. We are not to limit our views to the few little miracles that the church of Rome

has performed for the support of her in all the plains of Shinar where the declining hour, but to look around us in the ancient city of Babylon was destroyed. at all the churches, and even at men who are enemies of true christianity; You are in the plains of the spiritual Shinar and the spiritual Babylon, and we shall see that they are doing the voice of the Lord Jesus Christ is to wonders in support of their various you. 'Come out of her my people.' May tenets.

The word Babylon under the new dispensation, when spiritualized, means a combination of men and women worshipping God in such a way as God has not authorized. The Lord Jesus Christ says, "in vain do you worship me teaching for doctrines the commandments of men." We wish the reader to take notice that Jesus did not say to the worshiper that they did not worship him, but that their worship was vain because he had not authorized such worship. Hear the voice of the heavenly messenger by the Lord Jesus Christ to John the divine, 'Come out of her my people.' That there are such in the spiritual Babylon cannot be denied; or why the invitation, 'come out of her my people?' The question may arise, why should I come out, cannot I be saved in Babylon if I am sincere? You must come out of her, or you will be damned. The angel tells you the reason why you must come out of her. It is that ye be not partakers of her sins, and that ye receive not of her plagues. Is not this a sufficient reason why you should come out of the spiritual Babylon?

The writer of these lines has been in this spiritual Babylon. He has however, heard the voice of the Lord Jesus Christ crying by day and by night, 'Come out of her my people.' And there is no doubt in his mind there are thousands of others that have not heard the same voice, but have not the moral or religious courage to make the start. I, in conclusion, would say, escape for thy life, look not behind thee, neither stay

the Spirit of God, haste their flight as the Angels hastened the flight of Lot. "Remember Lot's wife." Dear Brethren, you may dispose of the above, as you think best.

H. K.
Mt. Pleasant, Md.

WHAT SHALL I DO FOR JESUS?

First ask, Did I ever do anything for Jesus? There are many things done in the church, and by professors in the world, which are not done for Jesus. There is some other object in view. The eye is not single. The heart is not true. The motive is not pure. Did you ever give yourself to the Lord? This is the first thing to be done. Jesus will not accept anything from you until you have given him yourself. His first claim is, "My son, give me thy heart." Withhold from him the heart, and you withhold from him all. He will approve of nothing that you do. He will receive nothing from your hands. You are his enemy.—You are in rebellion against him. You refuse to acknowledge his claims. You withhold his just rights. You grieve his loving heart. If you have not consecrated yourself to him, let me beseech you to go to his throne, present yourself before him as an humble suppliant, offer him your heart just as it is, saying,

"Take my poor heart just as it is,
Set up thy throne therein;
So shall I love thee above all,
And live to thee alone,"

Having given him yourself, you may ask with Saul of Tarsus, 'Lord, what

wilt thou have me to do?" And be sure that he has something for you to do, and something that no one will do so well as you—something that no one ought to do but you. He will say, 'Son, go to work to-day in my vineyard.'—What can you do? This you can never do until you try. What are you willing to do? This you may soon ascertain.

There is the Sabbath school. Can you do anything for Jesus there? Can you take a class? If not, can you go round the neighborhood and collect the children who are still untaught, that others may teach them?

There is the house of prayer. Can you do anything there? Is it full? If so, can you not look out for young persons who attend, unnoticed by any in the congregation, and notice them, trying to get from them whether they feel the power of the word, and can you not follow up the preacher's appeals by a word in private? Great good may be done in this way, if the people of God are alive to its importance, and will do it for Jesus.

Is the congregation thin? Cannot you increase it? Did you ever set about trying in good earnest? Is there no one whom you could influence to attend? What, not one? If you could influence one, that one may influence another; and in this way our churches would soon be filled.

There is the minister. Can you do nothing for him? Do you set apart a certain portion of time every week, that you may pray for him? Are you regular in your attendance on the ministry, and always early, that you may pray for him as you see him enter his pulpit? Do you take inquirers to him, encouraging them to go and open their hearts to him when concerned for the salvation of their souls?

There are the sick. Do you ever visit them? Jesus takes the visits paid to his sick saints as paid to himself. He says "I was sick, and ye visited me." "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me." How often do the Lord's sick lie and long to see a fellow-worshipper or a fellow-member come in to read a portion of God's word, to offer up the prayer of faith, or to speak a word to him of Jesus. How many fears may be banished, how many temptations may be removed, how many sufferers may be cheered, how many sorrowful believers may be comforted, if their fellow-believers, instead of indulging self, should visit them for Jesus, and speak to them of Jesus.

There are the poor. Will you relieve them? The poor saints, more especially. Jesus takes what is given to them as given to himself, and promises a reward. Hear his words, believe them, try to realize the truth and importance of them, that you may be influenced by them: "Whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.", Matt. 10: 42. You see, if you relieve the least saint with the smallest gratuity, not being able to do more, and do it for Jesus, he pledges his word that you shall on no account lose your reward. And how striking are the words of the Holy Spirit by the Apostle James: "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world?" Jas. 1: 27. Tried by this standard, how much pure religion have you? Some church members have very little. When did you dry the widow's tears, and satisfy the orphan's wants—going

to them and not waiting for them to come to you? Will you do this for Jesus?

There are the enemies of Christ, as all careless sinners are. You may speak to them, offer special prayer for them, and try to win them to his cause. "He that winneth souls is wise." But if he would win, he must be winning. Love is the key of the human heart. Once get it in, and you may soon open the door. Love will use gold, silver, kind words, and winning deeds, and these gain access to the heart that was locked against truth and against God. Did you ever attempt to do this for Jesus?

Once more, there is the heathen world. Men and money are wanted; you may help to provide them. The power of the Holy Spirit is absolutely necessary; you may help to bring down that. There is plenty to do, and no time to be lost; for while we trifle or delay, Satan is working, time is flying, souls are perishing, saints are suffering, the cause of God is languishing, infidelity is spreading, and we are missing the mark.

Let every Christian man, let every Christian woman, then put the question to the heart—What can I do for Jesus? What more can I do than I have done? What more can I give than I have given? Consider what he has done for you, what he is now doing for you, what he has already given you, what he has promised you, what he deserves from you, what he expects at your hands, the honor he has put upon you, the charge he has given you, the account he will demand of you, the rule by which he will reward you, and then ask, What can I do for Jesus? And if there be any faith in his blood, if there be any love to his name, if there be any

reverence for his authority, if there be any concern for his cause, if there be any zeal for his glory, if there be any pity for sinners, if there be any regard for his Word, ask, and be honest in asking, What can I do for Jesus? Reader, there is much need of doing, there is much that you may do, and if you stand idle now, you must regret it by and by; rouse, therefore—

"Rouse to some work of high and holy love,
And thou an angel's happiness shall know—
Shalt bless the world while in the world above
The good begun by thee shall onward flow,
In many a branching stream, and wider grow;
The seed that in these few and fleeting hours
Thy hands unsparing and unwearied sow.
Shall deck thy grave with amaranthine flowers,

And yield thee fruits divine in heaven's immortal bowers."

For the Gospel Visitor.

THE CONSISTENCY OF GOD'S WAYS.

God's ways are not our ways, nor his thoughts our thoughts. For he says, "as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." We in our ministerial affairs, I fear, dear brethren, go too much after our own way and not enough in God's way. The point I wish to notice in this article is, that of electing our ministers to the word. How often have we seen brethren put into the ministry, and after years have passed away, we see no improvement in their ministerial gifts. When they speak, it is as an old song, generally the same thing over. The query here comes up, are they called of God? By searching the word of God we almost doubt whether this is the case. It seems to be inconsistent for God in his providence to call a man to do a work, and then not give that man ability to perform

that work. For be assured, dear brethren, it requires a superior ability, and much grace to labor in the ministry efficiently. It is to be feared that many are there now, who are preaching in their own strength.

We can easily infer that a man is not called of God, when he makes no improvement. It appears to me that when God calls a person to preach his eternal word, that he will qualify that person for that arduous task. You will see him progress in the divine life. God will bless his labors. He will see souls as seals to his ministry, added to the church. You will see God's people edified, and sinners made to weep on account of their sins. Such ministers we believe are sent of God. And it is consistent with his will to bless them with superior knowledge. And in their christian character they are harmless, mild, peaceable, easy to be entreated, and full of good works. In their preaching we do not see them making many mistakes, nor quoting scripture frequently very erroneously, as we see some do. Those that do so, are the ones I alluded to, who preach in their own strength. And such as preach in their own strength, may preach till they die, and not be instrumental in converting a single soul, and perhaps often consuming the time which might be better employed by other brethren.

The scripture says, no man taketh this honor to himself except he be called of God as was Aaron. Again, when God called Moses to lead the children of Israel out of the land of Egypt, he gave him the ability to do the work. You will also find by searching the scripture, that when God called any person to do a work, he gave that person ability to go forward in the discharge of his duty with success.

It is very important, then, that when we call brethren to the ministry, that we should select such as have talents, piety, and that are sound in the faith. And in order that we may make a proper choice, we should lay the matter in humble prayer before the Lord, and beseech him to direct the choice, that the proper person might be selected, for he knows all hearts, and if he directs the choice, it will be well made, and his name will be glorified and sinners converted.

Those who are called of God, feel themselves called to preach, and feel the great responsibility resting on them as spoken by Ezekiel, ch. 33. They also feel as did the apostle Paul when he said, "Wo is me if I preach not the gospel." If such brethren were thus selected, we would have a more effectual ministry. And where there are brethren who have the qualifications for the work, they should be put to it, as the "harvest is great and the laborers are few." I likewise think that it would be expedient oftentimes, for those who seem to be laboring in their own strength, to defer the labor to those who are better qualified to do the work.

We want energetic ministers, those who ardently desire to be instrumental in the hands of God in turning sinners from darkness to light, and from the service of Satan, to the service of the true and living God. Without energy of soul, and the whole heart of ministers being in the work, I fear the Redeemer's kingdom will not advance among us as rapidly as it should.

A correspondent.

REMARKS.

The brother seems to think that where there is no improvement in one

that is called to the ministry, this want of improvement is an evidence that he has not been called of God to the office. This rule for judging, perhaps, cannot always be relied on. When there is no improvement in ministers and other members of the church of Christ, it is an evidence that there is a neglect of duty, for the command to all christians is, "Grow in grace, and in the knowledge of our Lord and Savior Jesus Christ." As it is not always an evidence that persons have not been converted, when they do not continue faithful after they have joined the church, neither can we, perhaps, always infer that a want of success and improvement in ministers is an evidence that they have not been properly called to the office. Where, however, there is no improvement something is certainly wanting. But let none be discouraged. Let all improve the grace already given them, and then God will give them more. The promise is, "To him that hath, shall more be given." That is, if he improves what he already has.

For the Gospel Visitor:

CIVIL LAWS ARE ORDAINED BY GOD FOR THE CHRISTIAN'S GOOD.

Dear beloved brethren: As many have thought it expedient to write for the Visitor and express their views, the course of things have latterly impressed my mind with the necessity of making an effort to draw out from the brethren, arguments to set me right, if I am wrong. I always consider it a virtue for a man really to acknowledge his error and embrace the truth as soon as ever convinced. However, I find that I can not be convinced in any matters of religion, unless by the word

of God, and that is what the brethren all contend for. John informs us in his gospel, that the law was given by Moses. This law is largely incorporated into the statutes of these United States. And from the tenor of the New Testament, it is plain that this law will be kept in force as long as the church will be required to remain upon the earth. For we are commanded to be subject unto the higher powers, on the consideration, there is no other but of God. We are to submit yourselves to every ordinance of man for the Lord's sake, whether it be to the King, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil doers. &c. Paul says to Titus, let the young men be subject to principalities and powers, to obey magistrates, to be ready to every good work. Observe the connection and relation that exist between the law and the gospel; they are inseparable. This is the work of the Almighty. He has made the world, and made laws, physical, moral, and religious, by which his whole creation is governed. And in the gospel we learn what connection there is between the moral or civil law and the gospel. When we say that the gospel is sufficient for the government of the Christian and the whole world, we mean, and our proper sphere and sanctified endeavor to evince more wisdom than the Almighty, because he enjoins in conjunction with the gospel, on the Christian, "the powers that be, for they are ordained of God, to the evil that they do good."

We find nothing in the gospel from which we could infer that the law (the civil law) are separate and at enmity with each other. And from whence then can we

gather the idea that the law is sin or an evil? The brethren are positively forbidden to go to law with one another, and in cases of dispute their recourse and remedy is to be had to the church. But the gospel cannot be applied to an outsider. Therefore God has no power which is the law, and the officers are related to be his ministers for good. For this reason, say, Paul, "pay ye tribute," for they are God's ministers, continually on this very thing. The law is to prove that the Christian is not set about him by the law, but that the law enables him to pay his earnings in peace and contentment.

The fellows of the Lamb are able to obey the master's injunction when he says, "sell not your pearls before swine," which he virtually would be doing if he would sue to his rich and wicked debtor. I bestow to you that which you may, of course, keep.

But we are to turn good for evil. "The law will sue thee at the law," and take away thy coat; let him sue thee, and let the law will sue thee. But the law gives a remedy for all of debts. One who is a very positive commandment.

It is assumed that if a Christian make use of the law to get his due, from his rich and wicked debtor, that he returns evil for evil. Let us hear Paul on this question; he says in writing to Timothy, "the law is good if a man use it lawfully." And who will pretend that it would not be used lawfully in the above case? and if this wicked debtor have the law given to him for his contumaciousness, who will venture to say that the brother returns evil for evil? And that he has not overcome evil with good?

If the brother overcomes him with the law, he overcomes evil with good.

But on the other hand, if he allow his debtor to defraud him, and he is made bankrupt thereby and overcome, he violates the 21st verse of the 12th chapter of Romans, Which enjoins that we "be not overcome of evil" but that we "overcome evil with good." Now if I be wrong, I am very sorry, but not ashamed, for I desire instruction and correction, and when I find myself in an error, I immediately correct myself. But for the application; Paul says, that the law is not made for a righteous man, but but for the Lawless &c. And he says further that it is to thee for good, therefore pay ye, tribute, &c. Therefore in its application it is to the lawless and to the Christian or righteous it is for good and for his use. And Paul says, "the law is good." Therefore if a Christian make use of it against any evil, and overcome the evil thereby, he overcomes evil with good, and this is according to the whole tenor of the scriptures. If these few ideas meet with some favor, I may in a future communication present some more.

H. F. N.

REMARKS.

As br. H. F. N. seems to want to come to the knowledge of the truth we shall respectfully suggest a few thoughts upon some of the points presented in his article for his consideration and for that of others who may feel an interest in the subject alluded to.

The br. remarks, "John informs us in his gospel that the law was given by Moses. This law is largely incorporated into the statutes of these United States. And from the tenor of the New Testament, it is proven that this law will be kept in force as long as the church will be required to remain on earth." We are not certain that we understand what

the brother means. If he means what his language implies, he means that the law given by Moses, is still in force. We do not understand the New Testament to teach such an idea. It is said that "the law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it." Luke 16 : 16. From this it does not appear that the law of Moses is yet in force. And Paul confirms this idea in the following language: "Wherefore, my brethren, ye also are become dead to the law by the body of Christ." Rom. 7 : 4. But it certainly is not necessary to prove that the law given by Moses is not binding upon Christians, for we cannot think that any of our brethren think that it is. It is true, there were moral precepts given by Moses which are embodied in the gospel, and consequently are made binding upon Christians; but the law of Moses as a system of laws has been repealed, and is no more in force.

He remarks further, "Observe the connection and relation that exist between the law and the gospel; they cannot be separated." And again; "And in the gospel, we learn what connection there is between the moral or civil law and the gospel." We have thought this subject worthy of some consideration, and have thrown some thoughts together upon the binding power of the ordinances of civil authority, and presented them in an article which follows.

THE ORDINANCES OF THE CIVIL LAW NOT ALWAYS OF GOD.

There are several passages of scripture which refer to authority and power, which we think were not designed to convey the idea that is frequently at-

tributed to them. Of that class of texts are the following passages: "Let every soul be subject unto the higher powers. For there is no power but of God. The powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil." Rom. 13 : 1—4. "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work." Ti. 3 : 1. "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well." 1 Peter 2 : 13, 14.

From such texts of scripture as the above, it is inferred by some that all civil authority is derived from God, and that all the laws of civil government are binding upon men. We cannot accept of this inference as a correct one. In what sense then, and how far, are the ordinances of civil authority, of God, and binding upon men? God is not only supreme in authority, but from him proceeded the first commandment given to mankind. He is said to be, "not the author of confusion, but of peace." He governs the world by laws—laws physical and moral. And as the nature of men is such, and their relations to one another are such, that they cannot live in society without laws

or rules and regulations; they therefore find it necessary to adopt some form of government and system of laws. These laws when adopted by a community to regulate their conduct, and to secure their civil rights, are called the municipal or civil laws. And in enacting such laws, men have a precedent in God's dealings with them, and an example in his manner of governing them. And not only so, but as God delights in the happiness and prosperity of his creatures, and as wholesome laws and as wise and prudent regulations are conducive to human happiness and prosperity, it is God's will that men should adopt whatever rules will be most conducive to their welfare. Hence it may be said with propriety, that "the powers that be are ordained of God." That is, the principle of civil government is ordained of God, and is in harmony with his own manner of proceeding with his creatures.

But it does not therefore follow that all laws enacted by rulers and governors are right, and must be obeyed. If this should be admitted, we would have the kingdom of God divided against itself, and might then justly fear its stability. Ambitious and wicked men have abused their authority, and made laws and regulations subversive of human rights, and destructive of human happiness. And obeying such laws, in many cases, would have been obeying Satan rather than God; where this would be the case, it is our duty to disobey such laws.

Let us notice a few of the ordinances passed by the authority of the "powers that be." "Nebuchadnezzar the king made an image of gold, whose height was three score cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon. Then an herald cried aloud, to

you it is commanded, O people, nations, and languages, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar hath set up: and whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace." Dan. 3: 1, 4, 5, 6. Here is a law having all the sanctions of the authority under which it was passed to give it force. But was this ordinance of God? And did those who resisted it, "receive to themselves damnation," as Paul declares those shall receive, who resist the ordinance of God? Not at all. And when Shadrach, Meshach, and Abednego, disobeyed that ordinance, and for so doing were cast into "the burning fiery furnace," the form of one like the "Son of God," was seen with them in the furnace. God did approve of their disobedience to that ordinance. We have also the case of the decree passed by Darius, forbidding all to ask any petition of any God or man for thirty days, save of the king. Dan. 9. But Daniel paid no regard to that decree, "and prayed, and gave thanks before his God, as he did aforetime." And did he receive to himself "damnation?" By no means. He was justified before God. In Acts the 14th. ch. we have an "ordinance" from the "powers that be." It is a command given to the apostles Peter and John, and in these words: "And they called them, and commanded them not to speak at all nor teach in the name of Jesus." To this the apostles made the following reply: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." The ordinance

of the "powers that be" was disregarded, "and they spake the word of God with boldness." And what shall we say of the "ordinances" enacted under the Roman emperors Nero, Domitian, Trajan, Hadrian and others, for the persecution of Christians? Are they all to be regarded as ordinances of God, for they were passed with all the solemn forms of law? We presume they will not be regarded as ordinances of God by many. The same question might be asked in relation to the wicked and persecuting laws of more modern times, under both papal and protestant rulers. None who take a proper view of this matter, can for a moment suppose that these laws were right or that they had the sanction of heaven, although they emanated from the "powers that be."

And all the ordinances which have emanated from the "powers that be" in our own country cannot be recognized as the ordinances of God. We shall notice but one at present,—that concerning divorcement. The New Testament allows of but one cause as a sufficient ground for the dissolution of the marriage tie, or for the granting of a bill of divorcement, and that is adultery. Matt. 5 : 31, 32. But while divine authority admits of but one cause for divorcement, human authority, as exercised by courts and legislatures, "the powers that be," admit of a variety of causes as a sufficient ground for granting bills of divorcement. Here then there is a conflict between divine and human laws, and the latter cannot be of God. "All human laws derive their force from the laws of nature and revelation; and so far as they are contrary to the natural or divine law, they are not morally binding upon men."

We repeat what we have already said, namely, this, that the principle of law

is of God, and the practice of men making laws and regulations for the promotion of their happiness, is in accordance with his will and purpose. But we cannot by any means think that all the laws that emanate from "the powers that be," that is from the civil authorities, are ordinances of God, and that resistance to them will bring "damnation." Any law which contravenes, or is opposed to, the law of God, cannot of course be of God, and cannot demand obedience. We may illustrate the subject under consideration in the following manner: The principle of sacrificing is of God. But He never required human sacrifices, and the practice of the heathen sacrificing their children, is not of God, and not in accordance with his will. Again; The christian ministry is ordained of God to preach his word. But it does not follow that every man who claims to be a minister, is sent of God, and that those who resist the message such bring, resist the ordinance of God. So authority, rule, order, and law have their type and origin in God. But not all that bear these imposing titles are deserving of the reverence and obedience which the law of God should never fail to command.

J. Q.

For the Visitor.

SHALL CHRISTIANS USE THE CIVIL LAW?

Dear brethren: There is a subject, which seems to agitate the minds of many of the brethren, and upon which brethren seem to differ in their views considerably; so much so, that I fear that we have become guilty, of that which the apostle Paul, warns the church of Corinth against, viz: this,

Now I beseech you brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgments. I am happy to see some of my brethren (some of your correspondents) attempting to view the matter candidly, and in the fear of God; and may their efforts be crowned with success, and the blessing of God the Father. It is only when we speak the same thing, not being divided, but joined together, of the same mind, and of the same judgment, that we are one body representing the true church of the living God, through our Lord and Savior Jesus Christ. It is very natural that we may view things differently, in the mysteries of Godliness; yet in the covenant of grace, there is no circumstance, nor position in life, which would justify a change of the covenant, because it is from God. And I know my brethren will unanimously agree with me, that, that covenant with the help of the Spirit of God, is all sufficient within itself, for the welfare, and well being, of God's people in every stage, and condition of this life, and for the life beyond the grave. But I am sorry to think, that some of my dear brethren, seem to think it prudent to resort, to the law, designed alone for the kingdom of the world, to compel men to render to them, what justly seems to belong to them; and, upon this point, do seem to differ in speaking, thinking, judging, &c., which should not be. Consequently it becomes us to talk, and reason together, in the spirit of love, unity, and peace. And we know the Holy Spirit of God will guide us into all truth, and eventually make us of one mind, and one judgment, as children of God. I will

here present a few thoughts and queries, for meditation, for those who are interested in this vital subject.

1st. Can we as christians, use the law of the land; or bring it to bear upon matters of importance, to establish our claims, rights, and privileges, when contested by men?

2nd. As some of the brethren assert, it should only be used in certain cases of stern necessity, then where is the line of demarkation, or discrimination, between right and wrong?

3rd. As sins of commission, can only emanate from sinful thoughts, sinful words, or sinful actions; and the same thought, the same word, and the same action, when employed under different circumstances, produce the same results, namely, sin, then why is there sin in my action, when I bring my brother before a tribunal of worldly justice, and no sin in my action when I bring another person before the same tribunal? We might add query upon query, but let this suffice for the present. And, dear brethren, let us ponder over these queries and facts connected, and we may find that the elements of this subject, are compounded of dross and pure gold, which must be separated, to answer the design and purpose for which it was intended, by the giver of all good, and perfect gifts.

* * G.

Waynesboro.

SELECTED KEEPERS OF THE ORACLES.

The selection of the Jews from among the other nations to be God's chosen people was subservient in various ways to the coming of the Savior. To them, as depositories, were to be committed the Scriptures respecting the Messiah or Christ who was to appear. In these

prophecies were foretold the time of his appearance, his birthplace, the miracles to be wrought by him, his sufferings and death, his resurrection and ascension, his sending down the Holy Spirit, and the success that should accompany the preaching of the Gospel. In the early ages of the world, when the lives of patriarchs included centuries, the revelations which God made to one patriarch could easily be handed down by tradition to another. But when God saw fit to shorten the lives of men, when the extent of the revelations was to be enlarged, and when the number of earth's population had greatly increased, it became necessary that the Divine communications should be committed to writing for the benefit of successive generations, and that these written records should be put in safe keeping and preservation. This, accordingly, was one purpose for which Israel was separated from the other nations, that to them might be intrusted the Oracles of the living God.

And let it be remembered, in justice to that nation and to their honor, that they were faithful in guarding the precious deposit committed to their care. Among all the sins charged upon them by their own prophets, they were never charged with corrupting the Scriptures. Up to the time of our Lord's sojourning upon earth, they had them just as they had received them from Moses and the prophets; and we find our Divine Master repeatedly referring to these oracles as in their hand, and commanding them to search their own Scriptures, which testified of him. It cannot but seem strange to us Christians that, with these records in their possession, which bear so full a testimony to Christ, they should have rejected him when he did appear, and were eager to fulfil all that

Moses and the prophets had predicted. But this rejection of the Messiah by the great body of the Jewish nation was the very testimony and spirit of prophecy: "Who hath believed our report? and to whom hath the arm of the Lord been revealed?" And this rejection of the Messiah has been overruled to furnish a proof of the truth and Divine authority of the Christian dispensation, which would have been wanting had the great body of the Jewish nation at once embraced the Gospel. Is it not evident from this result that there could be no agreement between Jews and Christians to make any alterations in the Jewish Scriptures, with the view of rendering them more favourable to the Christian faith?

The Jews, who do not believe in Jesus, are the keepers of the record, on the testimony of which Christians rest in the belief that he is the Messiah therein foretold; and had any attempts therefore been made to alter the Scriptures to render them more favourable to our views, immediate detection and exposure would have been the consequence. No such attempt was made, nor was there any need of one. We are thankful to the Jewish nation for having discharged their trust so carefully. We have the Scriptures of the Old Testament now, just as we received them from the Jews. We are grieved to think that there is still a veil upon the eyes of our elder brethren when they read their own oracles, but we rest assured that the time is coming when the veil shall be removed, and from reading, learning, and inwardly digesting their own word, they shall receive Jesus by faith, as the hope of Israel, and with us rejoice in that SALVATION WHICH IS OF THE JEWS. *Bible Soc. Record.*

PHYSIOLOGICAL SALVATION.

BY DR. TRALL.

Is not the preservation of health one of the first of religious duties? Should not the bodies of the saints be sound? And should not the work of renovation begin at the house of God? Are not physiological laws as much God's laws, and as dear to Him as those laws which we call moral? Are not all the laws of the universe equally God's laws, and equally sacred with Him? Is not disobedience to any one of His laws sin, and the consequence penalty or punishment? Can any progress in society, and improvement in human conduct, any growth in grace, or any permanent prosperity, be predicated on any other basis than sound minds in sound bodies?

When we contrast the causes now in operation to improve or to deteriorate the human race, the sum of influences seems to be greatly on the wrong side. Worse habits in the matter of eating and drinking are gaining ground with the masses. All over the civilized world, doctors, diseases, and infirmities are multiplying. Opium, tobacco, alcohol, and drugs are demoralizing and destroying the nations at a fearful rate. Opium is rapidly ruining the millions of China. Intoxicating drinks are eating out the life-element of nearly all the nations of the earth. The more deadly tobacco is fast paralyzing the minds and enervating the bodies of people everywhere; while the drug poisons of the doctors, administered to cure disease, or to prevent disease, put the finishing chapter to the disastrous record of human degeneracy and vital decay.

What hope, then, is there for humanity? We answer non . unless it be found in a thorough physiological ed-

ucation of the people. And this must be done soon, or it may be forever too late. There is a point in the downward career of men from which redemption is next to impossible. When riotous living has sufficiently corrupted the blood; when drugs have sufficiently poisoned the whole organization; when liquor and tobacco have, to a certain extent, perverted the intellect and blunted the moral sense; when every vital instinct is deeply steeped in the general depravity, all hope or desire of reformation is lost. All the motives of heaven, earth, and hell will seldom influence any change in the habits of life.

We regard the risen generation as, in the main, destined to go on from bad to worse till they die. But for the rising generation there is a chance. It is true that our cities tell an awful story of juvenile depravity and crime. Young men, boys, even little children, are rapidly falling into the habit of puffing cigars, like veteran toppers. But this is mainly because no one instructs them in a better way. They imitate the examples of their elders and superiors, because they are taught that it is a feature or an accomplishment of good society; and, before they know what they are about, they are chained forever to the crushing car of the narcotic Juggernaut.

Physiological schools ought to be instituted all over the land. Health teachers should become missionaries, and speak, lecture, exhort, explain, and above all, set good examples of pure and wholesome living, wherever a hall, schoolhouse, church, or parlor is offered. And books and journals on the great subject of human health ought to be placed in every family. All this *should* be done; but how? It will require

means—money. Who, of his troublesome abundance, will inaugurate the enterprise by a “munificent donation?”
Water Cure Journal.

THE FAMILY CIRCLE.

THE ART OF NOT HEARING.

The art of not hearing should be taught in every well-regulated family. It is full as important to domestic happiness as a cultivated ear, for which so much money and time are expended. There are so many things which it is painful to hear—many which we ought not to hear—very many which, if heard, will disturb the temper, corrupt simplicity and modesty, detract from contentment and happiness; that every one should be educated to take in or shut out sounds, according to their pleasure.

If a man falls into a violent passion, and calls me all manner of names, the first word shuts my ears, and I hear no more. If, in my quiet voyage of life, I find myself caught in one of those domestic whirlwinds of scolding, I shut my ears, as a sailor would furl his sails, and making all tight, scud before the gale. If a hot and restless man begins to inflame my feelings, I consider what mischief these fiery sparks may do in the magazine below where my temper is kept, and instantly close the door.

Does a gadding, mischief-making fellow begin to inform me what people are saying about me, down drops the portcullis of my ear, and he cannot get in any farther. Does the collector of a neighborhood's scandal ask my ear as a warehouse, it instinctively shuts up. Some people seem anxious to hear everything that will vex and annoy them. If it is hinted that any one has spoken evil of them, they set about

searching the matter, and finding out.—If all the petty things said of one by heedless or ill-natured idlers were to be brought home to him, he would become a mere walking pincushion, stuck full of sharp remarks. I should as soon thank a man for emptying upon my bed a bushel of nettles, or setting loose a swarm of ants in my chamber, or raising a pungent dust in my house generally, as to bring in upon me all the tattle of careless or spiteful people. If you would be happy, when among good men, open your eyes; when among bad, shut them. And as the throat has a muscular arrangement by which it takes care of the air passages of its own accord, so the ears should be trained to an automatic dullness of hearing! It is not worth while to hear what your servants say when they are angry; what your children say after they have slammed the door; what your neighbors say about your children; what your rivals say about your business, your dress, or your affairs.

This art of not hearing, though untaught in the schools, is by no means unknown, or unpracticed in society. I have noticed that a well-bred woman never hears an impertinent or a vulgar remark. A kind of discreet deafness saves one from many insults, from much blame, from not a little apparent connivance in dishonorable conversation.

There are two doors inside my ears—a right hand door leading to the heart, and a left-hand door, with a broad and steep passage out into the open air. This last door receives all ugliness, profanity, vulgarity, mischief-making, which suddenly find themselves outside of me. Judicious teachers and indulgent parents save young urchins a world of trouble by a convenient deafness.

Bankers and money-lenders often are extremely hard of hearing, when unsafe borrowers are importunate. I never hear a man who runs after me in the street bawling my name at the top of his voice; nor persons that talk evil of those who are absent; nor those who give me unasked advice about my own affairs; nor those who talk largely about things of which they are ignorant.

If there are sounds of kindness, of love, open fly my ears! But temper, or harshness, or hatred, or vulgarity, or flattery, shut them. If you keep your garden gate shut, your flowers and fruit will be safe. If you keep your door closed, no thief will run off with your silver; and if you keep your ears shut, your heart will lose neither its flowers nor its treasures.—*Reynold's Miscellany.*

THE HAPPY MAN.

The happy man was born in the city of Regeneration—in the parish of Repentance unto life: he was educated in the school of Obedience, and lives now in Perseverance; he works at the school of Diligence, notwithstanding he has a large estate in the country of *Christian Contentment*; and often does jobs of self-denial; he wears the plain garment of Humility, yet has a better suit to put on when he goes to Court, called the robe of Christ's Righteousness; he walks in the valley of Self-Abasement and sometimes climbs the mountains of Spiritual Mindedness; he breakfasts every morning on Spiritual Prayer, and sups every evening on the same; he has meat to eat that the world knows not of, and his drink is the sincere milk of the word. Thus happy he lives and happy he dies.

Blest are the men that keep Thy word,
And practise Thy commands.

YOUTH'S DEPARTMENT.

GOD CALLING LITTLE CHILDREN.

Ellen Wilson had been reading the story of Samuel aloud to her mother, when the coming twilight forced her to close her book. So she sat awhile with her little hands clasped in her mother's loving clasp, looking into the blazing fire. At last she said:

"Mamma, I don't want to go and leave you, and live alone, with a priest like Eli; but I do wish it were the fashion of God to call children nowadays, just as he did little Samuel."

"Why, my dear, do you wish such a fashion?"

"Because then I would know just how to be good, and what he wants me to do."

"It is true God does not speak with a voice which sounds in the ear, as his midnight voice did to Samuel; but I well remember that I received many calls from God in my childhood, and I think if my Ellen would listen with all her heart, she would find that it is still the "fashion for God to call children."

"When did God ever call you, mamma?"

"The first time I remember, I was about five years old, and was reading the narrative of William Baker's death in the 'Child's Book on the soul. Then something seemed to whisper, 'Though you are young, you may die too. Why do you not give your heart to Christ, and be prepared?' I felt sober for a while, but it was a still small voice, and I soon drowned it in play. Then again, two or three years later, when I first saw a dead body, from which the soul had gone, then something seemed to say, 'Remember

now thy Creator in the days of thy youth.' 'They that seek me early shall find me.' Then I listened, and felt sober for a few days, as before, but did not obey the voice, and it soon ceased."

"As I grew older, the call became fainter and less frequent, and, but for God's goodness, might have ceased altogether; but thanks to his mercy, the blessed voice came again, and as the words, 'Quench not the Spirit,' sounded from the minister's lips, and were again repeated in my ears, as I tossed on my bed at midnight, I saw my sins and danger, and Christ ready to forgive and save me. Then I said, 'Here am I,' and from that time resolved to love and obey Christ all my life. Then peace came into my soul, and I could sleep sweetly, for I had heard and answered the heavenly voice. From that hour I have never been troubled to 'know what to do;' for I find God ever ready to tell me as plainly as he did Samuel. Ellen, have you ever heard such a voice? And don't you think if you listen attentively, you can tell what to do?"

Ellen hung her head, for she had read the Bible, and knew her duty, and had heard God's voice more than once calling her to love and serve Him.

"Yes, mamma, I think I have heard God call, though that is not the voice I meant. I always thought it would be easier to know what to do, if God would speak in my ear, just as he did to Samuel."

"No, my dear; if you will not listen now, you would not under any circumstances. Childhood soon passes, and the noise and din of earthly care drown the calls of God, and they are often unheeded until it is too late. Christ loves children, he died for them; and when he was on earth he blessed them,

and said, 'Of such is the kingdom of heaven.' Now, the next time you hear his voice, say, 'Here I am, for thou didst call me,' and trusting in Christ for help, try to obey his Word. Sometimes he calls with a text of Scripture, sometimes by putting a serious thought into your mind even amidst your play; to-night he calls my little Ellen by the story of little Samuel."

Tears ran down Ellen's face at these few solemn words from her mother, and that evening as she knelt in prayer, she asked that help from God's Spirit, without which no child can truly obey God's voice.

Queries.

1. Concerning the word *ought*.

Will you please explain the word *ought*? It occurs in John 13:14. Some say it is no command. I would like it explained in the Gospel Visitor as soon as you can.

Answer.—The word *ought* as used in the passage referred to, namely, is this, "If I then, your Lord and Master, have washed your feet; ye ought to wash one another's feet," evidently conveys the idea of a command. The first meaning of *ought* as given by Webster, is the following: "*To be held or bound in duty or moral obligation.*" Bullion remarks as follows upon it: "*Ought*, originally the past tense of *owe*, is now used to signify present duty." Bullions' English Grammar, P. 64. It clearly implies an obligation, as will be seen by looking at it as used in the following connection "*These ought ye to have done, and not to leave the other undone.*" Matt. 23:23. We that are strong *ought* to bear the infirmities of the weak." Rom. 15:1.

"Thou *oughtest* therefore to have put my money to the exchangers." Matt. 25 : 27.

2. A question concerning Acts 2 : 17, 18.

In reading Acts 2 : 17, 18, the question arises, Who are those described in the 17th. verse, and what is the difference, if there is any, between those mentioned in the 17th. verse and those mentioned in the 18th.? An answer is desired through the Visitor if consistent. G. B.

Answer.—The verses referred to, read as follows; "And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy." In Joel 2 : 29, the passage reads, "upon *the* servants and upon *the* handmaids," and not on *my* servants and on *my* handmaidens, as in Acts 2 : 18, and the passage as given by the prophet, seems designed to show that the Spirit was not to be confined to any class, but was to be given to servants and handmaidens as well as to sons and daughters. It is not probable that Peter in quoting the passage designed to present a different view of the text to what Joel has presented.

3. An explanation of Matt. 21 : 44.

Dear Editors: If it is not imposing upon good nature, I would ask you to explain Matt. 21 : 44. As some suppose this falling and being broken means repentance and sanctification. I am of the contrary opinion.

Answer.—The verse upon which an explanation is desired reads as follows: "And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder."

Simeon says of the Savior, "This child is set for the fall and rising again of many in Israel." Luke 2 : 34. We must first fall before we can rise. We must be killed before we can be made alive. "The sacrifices of God are a

broken spirit: a broken and contrite heart, O God, thou wilt not despise." Ps. 51 : 17. We see from such passages of scripture as this, that the heart must be broken, and this is done by coming in contact with the power of Christ, as exerted through his word and spirit. The falling upon Christ and being broken, seems to us to imply the effect produced upon a sinner by the power of Christ, in bringing the sinner into a penitent state. While Christ will fall in his judgments upon those that do not repent, and grind them to powder; that is, he will destroy them.

C O R R E S P O N D E N C E .

Plymouth, Breckenridge Co. Kansas Territory, August 21st. 1859.

Dearly beloved in the Lord: I feel like addressing a few lines to you again, not having written to you for some time. I do not know that this will be interesting to you, knowing and feeling my weakness and imperfection. But with a full reliance on Him who is able to help all who are willing to give their hearts and their all into his hands, I make the attempt to write a few lines, and ask an interest in your prayers in my, as well as the church's behalf that is established here. I hope that it may prosper. Having never had the pleasure of a personal acquaintance with both of you brethren (having seen the junior Editor but once) I still speak to you with the familiarity of a brother. I am now living in Breckenridge Co. Kansas Territory, ten miles West of Emporia. Our little church numbers nine souls. We are surrounded with oppositions. Yes, it seems that all the arrows of the wicked one are let loose and hurled at us, trying to put to nought the doctrine taught them from, or by the brethren. Our dear old brother that watches over us here, is getting quite old and feeble, and according to the course of nature cannot remain much longer in this world of sorrow, so that there is a large field for the brethren to labor in here. Kansas is large and filling up fast with an intelligent and enterprising people, and each has a

soul to save, and so far as I am aware of, there are but four brethren living in the territory who are authorized by the church to preach the word; two in Breckenridge Co. And as already said, one is so old and frail that he is not able to get about much. There are also two in Douglas Co. if I mistake not. There are also some 20 or 25 members in Douglas Co. There are also some dozen members or so in the neighborhood of Leavenworth co. They are, I am informed, without a speaker as yet. Now is it not quite necessary that the brethren from the older states and settlements should visit us, as well as old settled portions of the territory? I would here ask the question how are we to understand Matthew 28 : 19? And how do we put it in practice? This is a subject that has employed many of my thoughts ever since I know any thing of the plan of salvation as laid down in the New Testament scriptures. And I feel like using my utmost endeavors for a more extensive spread of the life-giving gospel of Jesus Christ, the Savior of the world. Let us not be satisfied with preaching where there are brethren settled already; let us show no partiality. Jesus Christ, the Son of the living God, says, "All power is given unto me in heaven and in earth. Go ye therefore and teach all nations &c." What a responsibility rests upon the ministers of the gospel. But not only on the ministers, but also on every one professing to observe all things whatsoever Christ has commanded us to do. Yes, in one sense of the word, the responsibility wholly rests on the church. And when I say, church, I mean to say that any thing the church has to do, should be done by all, for we are all brethren and sisters of one family, and a lay member is as much bound to an observance of all the commands, as the minister, and in this it is his or her duty to give their voice and means to carry out the subject under consideration. Then if Christ says we shall go into all the world and preach his gospel to every creature, he means that those whom he or the church has called to preach his word are to go and preach or teach the people or the world, and

baptize them. But I will here say, that I fear a great many of our lay or private brethren, look at this matter in such a way as to exclude them entirely from any and all responsibility in this all-important matter. For if they felt that they had to do part of the work, I think they would ever be ready to do their part. And some might ask, what am I to do? or how does the commission affect me, or in what way am I responsible for the neglect of this duty? I am not called to preach, and those brethren that are called, don't go. Well I would say to such, perhaps your brother or brethren near you are men with limited means, and have a family to provide for; that with their labor for us in the church at home, and the support of their family take up all their time, while you, perhaps, may be worth your thousands, and are laying up riches in this world while of your abundance you might make the family of your ministering brother comfortable, and render him assistance in traveling through the world teaching the nations or all nations. I might say much more on this subject, but forbear, merely wishing to give you my views on the commission and the responsibility resting on the church and all the members.

And as above stated, we meet with much opposition here, and are misrepresented in various ways, our opposers using as it were, every exertion to get erroneous impressions to bear against us. Considerable has been said here concerning baptism, the mode, and when and where it is to be performed, and by whom received, &c.

The Methodists, being the most numerous, are of course opposed to many things the brethren hold as essential points. They are finding fault with us for doing what Christ commanded us to do. Some two weeks ago I attended one of their meetings where there were some six baptized by one of their preachers. He did get them into the water and immersed them once backward, or perhaps sideways. But the preacher tried hard to keep out of the water." In his sermon he labored hard to show that there was no way or mode laid down in the Testament. He said it did not matter how

it was done or whether it was done at all or not, but held out very strong for the Holy Ghost baptism. He contended that there were some two or three modes in which the Holy Ghost was given, or in which the Holy Ghost baptism was performed, to wit, sprinkling and pouring and not once by immersion; consequently, water baptism could or should be done in the same way, and said that sprinkling was practised in the apostles' time.

In conclusion, I would say that we desire that as many of our dear laboring brethren as can to pay us a visit to assist us in convincing the people here of the great necessity of obeying Christ in the exact way and manner in which he has given direction to his disciples.

Dear Brethren, I close this present communication now and send it to you rather as a private matter, yet notwithstanding, if there is any thing in it after you have read it that you think profitable to the advancement of the great work of salvation, use it as seemeth good to you. I ask an interest in your prayers, and shall ever remember you, yes, we are commanded to pray for one another and we are denied many blessings that many of our brethren enjoy. But,

"Our troubles and our trials here,
Will only make us richer there,
When we arrive at home."

W. H.

A VISIT TO THE WESTERN BRETHREN.

Ashland, Ohio, Oct. 10th. 1859.

A number of the brethren in the Ashland and Delaware churches, after consulting together, thought it expedient that some brethren should visit what have been known as the Western Brethren, but, since our last annual meeting, standing in full fellowship with us. Consequently, the undersigned were sent on a mission of love to those Brethren, to assist them in observing the ordinances of the house of God, so that we with them, and they with us, might speak and do the same things. After a journey of five hundred and twenty miles, we reached Mulberry Grove, Bond Co. Ills. where

we found br. Daniel B. Sturges and family well. We also met br. Gibson, and our old br. Joseph Emmert, and many other brethren and sisters in the Lord.

We were very kindly and lovingly received by them all. And we remember their love to us, with feelings of love to them. Meeting commenced at br. Sturges' on Friday evening, Oct. 7th. at 4 o'clock. On next day at 10 o'clock there was preaching as is usual among the Brethren. A large congregation of people assembled and good attention and good behavior were observed throughout the day. In the evening between 5 and 6 o'clock, the services commenced as usual among the Brethren, and we had the privilege of uniting with them and they with us, in keeping the institutions of God's house, as practiced among the Brethren in the East. There was also preaching the next day, and a large audience assembled, and there was good order all the time. During the meeting on Monday morning we left after delivering a funeral discourse at Br. Gripe's. Many tears were shed at our separation. May God bless us all, and ever bind us together in love and union. And may we have communion and fellowship with the Father and with his Son Jesus Christ, both now and forever. Amen. We make this report of our visit for the satisfaction of the many that we know feel an interest in the Brethren in the west.

ELIAS DICKEY,
H. D. DAVY.

A LETTER FROM OREGON

TO THE EDITORS.

Oregon, July 8th. 1859.

Much beloved Brethren. First our greeting. The brethren here in Oregon, who have no bishop, met in church-council to-day, and took up the query, whether we according to the gospel had the authority, without having a bishop, to elect teachers and deacons or not?

In as much as we need such very much in this part of the Lord's moral vineyard, the church came to the conclusion, that it would be best, to write to you for counsel, and we humbly en-

treat you to make this to us so important matter a subject of your attention.

By order of the church. In love yours.

JOHN H. RITTER,
JOSEPH H. HARDMAN,
SOLOMON RITTER,
DANIEL LEEDY.
BENJAMIN HARDMAN, sen.
PHILIP BALTIMORE,
BENJAMIN HARDMAN,
JOHN W. HARDMAN,

REPLY.

Columbiana, O. October 16th. 1859.
Beloved Brethren in the Lord :

The grace of our Lord Jesus Christ, the peace of God, our heavenly Father, and the communion of the holy Spirit be with us all. Amen.

Your letter of July 9th. we have duly received some time ago; but on account of the importance of the matter, which you have proposed therein, we have been somewhat slow in answering the same, in order first to take counsel with other brethren. This was done a few days ago, where more than 25 teachers and elders were collected in Elkhart Co. Indiana, where the (senior) editor happened to be on a visit, and to meet at a communion the following brethren: Elders JOHN LEATHERMAN, GEORGE SHIVELY, JACOB MILLER, DAVID MILLER, DANIEL MILLER of Ohio, HENRY NEFF and about 15—20 other teachers and elders.

After a careful consideration of your case in the fear of the Lord those brethren united in the following

VIEWS AND ADVICE :

1. We consider, that, when the harvest truly is plenteous, but the laborers are few, our first duty is, to present the case to the Lord in prayer, according to his word, "Pray ye therefore the Lord of the harvest, that He will send forth laborers into his harvest." Matt. 9 : 38. Luke 10 : 2. And we hope, that you have done this already, and will still be diligent to do it, and we intend to do so likewise with you and for you, and for all, where there may be laborers needed.

2. We consider, that, if your prayer is fervent and effectual, the Lord of the

harvest hath it in his power, to stir up a brother, to whom the office of a bishop is entrusted, and who would be willing to move and stay among you. To this end we publish your letter and our reply in the English and German Visitor, that all the brethren may become acquainted with your need, and also may commend your case to the Lord.

3. Meanwhile we consider it the best and safest plan, that as soon as proper brethren (bishops) and the necessary means can be found, two such brethren shall be sent to you, to set in order the things that are wanting, and ordain elders and deacons here and there, as circumstances may require.

Until this can be accomplished, we exhort you to patience, and to earnest and diligent prayer, and to a faithful use and discharge of those duties and means, which God has entrusted to every one of you.

"And now, brethren, we commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." Acts 20 : 32.

In the name of the brethren

HENRY KURTZ,
JAMES QUINTER.

THE CLOSE OF THE VOLUME— A WORD TO OUR READERS.

The present number closes the ninth volume of the Gospel Visitor, and we would therefore invite the attention of our brethren to the next volume. A strong conviction of mind that the edification and improvement of the brethren, and the advancement of the cause of Truth in its various interests demanded such an auxiliary as the Visitor aspires to be, originated the work. And the question may properly be asked here, do the interests of the brotherhood require its continuation? We feel confident that many will give an affirmative answer to this question. To such we can appeal with freedom and ask them to subscribe for the work, and to use their influence to get others to subscribe. A number of our friends have given us encouragement to hope for an increase of names on their lists at the commencement of the next vol-

ume. We hope they will not be disappointed. It is very desirable that our subscription list should be increased, that the work may move on without any embarrassments, and that all the attention may be devoted to it, which is necessary to give it the character that we are anxious it should possess. The number of our brethren, and the means at their disposal, are such, that a much better support could be given to the Gospel Visitor, the only publication of the kind among us, than it has hitherto received. We therefore request all that are friendly to the work, to lend us their aid, and that at once, to extend its circulation. We have hitherto felt anxious, and we still feel so, that every family in our brotherhood should become acquainted with the Visitor. And if upon an acquaintance with it, it proves acceptable, it can be taken; and if it is not acceptable, we will not expect it to be wanted, and we shall not be offended if apprised of the fact. If, therefore, any of our friends know of any families or individuals in the brotherhood, or of any that are not in it, to whom they may think a few specimen numbers of the Gospel Visitor would be acceptable, they will please give us the names and addresses of such, and we shall be happy to send them a few specimen numbers free of charge, that they may become acquainted with the character of the work.

We shall still use our utmost endeavors to make the Visitor useful in promoting the interests of all classes for whom it is designed. We shall try to make it the means of confirming the doubtful, of strengthening the weak, of giving comfort to the distressed, of giving information to the inquiring, warning and caution to the careless, and in short, we shall still try to make it what its name implies it ever should be, a *visitor carrying glad tidings*. All this will we do if God permits and assists; otherwise we despair of doing any good. Hitherto he has encouraged and helped us, and with gratitude we acknowledge his mercies. Neither are we unmindful of the encouragement given us by our friends. They have our thanks, and we hope to have their prayers and their patronage.

OBITUARIES.

Died in Augwick church, Huntington Co. Pa. in August last with consumption Brother CHRISTIAN LUTZ, son of br. John and sister Polly Lutz, aged about 28 years. He was already very weak, when he was baptized, but his faith was strong enough to obey his Savior. He leaves a widow and one child, to deplore their loss, which we hope is his eternal gain.

Died in the same church in May last, ALBERT FUNK, eldest son of br. Abraham L. and sister Catharine Funk in the 16th. year of his age.

J. G. G.

Died in Perry Co. Ohio September 23rd. MARY BOSSERMAN, daughter of Elijah and Mary Bosserman, aged 5 years 1 month and 18 days. Funeral services by br. Eli Stoner.

Died near Monticello, White Co Ia. Brother ANDREW KEGG, aged 74 years and a few days, his funeral was attended by a large concourse of neighbors and friends, when the occasion was improved with singing a hymn, and prayer by br. John Rothrock.

John S. Snowberger.

Died in the church at Pipe Creek, Md. on the night of the 15th. of September 1859. sister RACHEL BOYLE consort of our br. Philip Boyle, in the 75th. year of her age.

Died near Columbiana, Ohio October 24th. friend JACOB STOUFFER, a member of the Mennonite society, aged 94 years, 8 months and 21 days. The funeral occasion was improved by Henry Kurtz in speaking on Rom. 4: 8. "*Blessed is the man, to whom the Lord will not impute sin.*"

Died in Columbiana, O. October 26th. ADELAIDE ALLEN, daughter of T. C. and Ann Allen, aged about six years.

"So fades the lovely, blooming flow'r,
Frail, smiling solace of an hour;
So soon our transient comforts fly,
And pleasure only blooms to die."

Died in the upper Church district, Cumberland Co. Pa. October 8th. of typhoid fever our old Brother DANIEL HOLLINGER, aged 64 years, 5 months and 15 days. Brother Hollinger was a laborer in the word for over 28 years, and ordained as an elder about 2 years ago. He leaves behind a sorrowing widow (a sister in the Lord) and 9 children, 6 of them members in the church, and we (the church) feel that we lost a pillar and one that strove hard for the truth. Funeral service performed by br. Samuel Etter and Daniel Eckerman.

DANIEL KELLER.

Died Oct. 2nd, 1859 in Ashland Co. O. of Lung Fever, sister ELIZABETH STUCKEY, wife of Simon Stuckey formerly of Stark Co. O. aged 50 years, 3 months and 1 day. She left a widower and 4 children 3 daughters and 1 son. She left in hope of a blessed immortality. Funeral service by br. John B. Myer and I. Schmucker.. Text Matt. 24: 44.

I. S.

Erratum.

On page 354, second column, and 15th. line from the bottom, instead of proof, read poor.

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